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## MONTHLY



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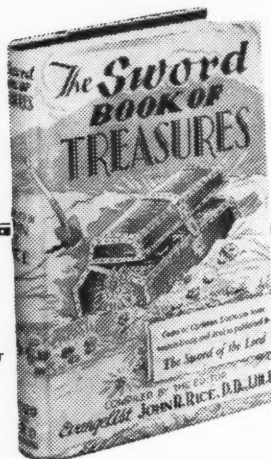
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May, 1947



# Moody MONTHLY

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## Christian Joy

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"These th spoken unto main in you, full" (John things I hav me ye migh ye shall have cheer: I h (John 16:33)

## Cynical You

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May, 1947

# Editorials

WILL H. HOUGHTON

## Christian Joy

The source of a Christian's satisfaction is always a mystery to an unbelieving world. To live among men, detached from the occupations and recreations which make up their daily round, is to live in a manner considered strange. "You do not go to the theater! What is your recreation?" Questions and exclamations salute the separated Christian, or significant and sympathetic nods point him out as he passes.

It was in a similar connection that Jesus said, "I have meat to eat that ye know not of." And this is the case of the earnest Christian. In a far lesser measure, of course, but in some measure nevertheless, he can say, "My meat is to do the will of him that sent me" (John 4:32, 34).

In a world so largely intent on seeking happiness, it is interesting to note that some of the diligent happiness seekers have confessed it to be a rainbow search without ever finding the pot of gold. The Christian who has made pleasing God the goal of life, has incidentally picked up happiness in passing.

Some of the most joyful Christians we have known were missionaries who on insignificant incomes have lived and labored, and loved and lifted, and in the face of scowling heathen have fairly smiled themselves out of this world and into the King's presence. Do you pity them? Envy them. The wise Christian would rather be a missionary than a monarch, would rather have a pulpit than a palace.

"These things," said Jesus, "have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). And again, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world" (John 16:33).

## Cynical Youth

Many parents are concerned about the sophistication of an age which has everything and enjoys nothing. The day may soon come when "grown up" and "used

up" may be synonymous. Speed, luxuries, and mechanical conveniences without moral counterbalance may give us a generation which can live with all the precision of an automaton, but also all of its emotional response.

Without nerves one youth can throw a forward pass before the eyes of fifty thousand of the noisy middle-aged, and with the same steady nerves another youth can kill the corner grocer for eight dollars to spend in a tavern.

Most of the thrills of life have been experienced and exhausted by the American of sixteen summers. Carefully protected by fond parents, the protection has only been from the necessity of hard work and anything else which might be distasteful.

Brought up on movies and cheap fiction because the parents lacked the courage to object, keeping their own hours and choosing their own companions and interests, at sixteen they have vicariously lived through all possible human situations and have sounded every experience. The result is that at eighteen they are like an old clock whose spring has become weak because of being continually wound up.

Of course, we are not talking about all young people. Thank God, we know hundreds of another kind—hundreds who have found life and reality. But we are talking about a condition all too general in our American life.

However, we must realize youth is a victim of a new set of conditions. They are, without any plan on their part, the objects of experimentation. Those of us who are older must know that we cannot make our young people exactly what we ourselves have been. Youth has changed because the world has changed. The noisy, clanging world is bound to numb the ears of the spirit, and the brilliant lights of a gaudy age blur the vision of the soul. Be sympathetic, but face conditions as they are.

The fact is, we have thousands who are old before they are grown, and who have no reserve of contentment on which to draw. Radio-dulled ears and movie-dimmed eyes will keep them from hearing and seeing things which have formed the dream-stuff of other ages. They are

poor in the midst of riches. Their situation is like to that of a fly caught in a barrel of molasses—a little of it is satisfying, but a barrel of it is surfeiting.

Poor things, they have had it by the barrel, and they are fed up and tangled up. And so we could repeat by way of summary, that the present generation of youth is not brought up but wound up, and the resultant danger is that it will never be grown up but only used up.

## Oh, for the Bad Old Days!

Some folk sigh for the good old days of the past. But those good days were days when men realized they were bad and they needed help. Our title means, Oh, for the days when people were conscious of badness and were ashamed.

Before prohibition women would not be seen in a saloon. Now, without shame, they hang over the bar for the cocktail hour. Openly and brazenly on the street and in trains, they puff their cigarettes and blow the smoke in the faces of those unfortunate enough to be near. In the bad old days, a gentleman turned to the lady and said, "Do you mind if I smoke?" Now the ladies might well do the asking.

The old days had a sense of shame when some things were done and some things discussed. Profanity was smothered as quickly as possible. Infidelity on the part of a husband or wife marked them out for ostracism. There was a realization of sin.

The evangelistic campaign had its contribution to make in those days. Whatever the critics might say of old time mass evangelism, they must admit that frequently through such an effort the community had a moral bath. Do you remember that the meetings always produced a few changed lives among the way downs, the drunkards, and gamblers? Many a home was made new and many a broken man was given back to be a husband again and to regain the respect of his children. But it all began in a sense of need, in a realization of badness.

Now in popular thinking, there is nothing wrong except in industry and hours and pay. Instead of speaking of sin, they talk about social relationships; and instead of sending for the revivalist, they call in the psychoanalyst. But as Dr. Robert G. Lee said, "We do not see any new men made by the New Psychology."

The world needs nothing so much as it needs new men. The first step toward getting them is the recognition of failure and need. Christ Jesus died to save sinners. Until men admit they are sinners, they cannot be saved.

## Little Leaders

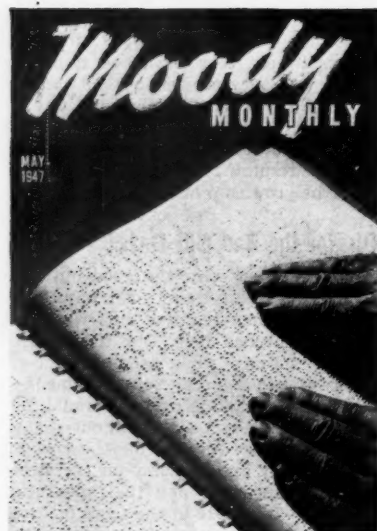
The world is poverty-stricken in leadership. With all our boasted training to produce leaders, we venture the assertion that government, commerce, and the Church have fallen into the hands of little men—men of small minds and dwarfed souls.

An observer of affairs in a certain denomination writes:

"The saddest thing, I think, in America today is to see officers of our large denominations more zealous for the main-



## THIS MONTH'S COVER



### Hands That See

This month's cover depicts a teacher in the act of placing a book of Bible study in Braille before a blind student, to call attention to a particular truth. The color photograph was taken by Henry C. Crowell, executive vice-president of Moody Bible Institute.

Braille, a system of printing by means of various combinations of six raised dots, has been one of the greatest boons ever placed in the hands of the blind since its invention in France in 1829. Thousands of books in Braille are available today, including many standard evangelical works and the entire Bible, published by the American Bible Society in twenty volumes.—S.M.C.\*

taining of an ecclesiastical machine than they are for glorifying the Head of the Church, the Lord Jesus Christ. The strange thing about all that is, that the men who are running our Church today are not powerful preachers at all. . . . I do not deny that these men are Christians, and I believe that they are not modernists, but the power of the Lord is not upon them, and their whole lives and interests are in ecclesiastical organizations and not in the preaching of the gospel of Jesus Christ and saving souls."

Who are the men wielding the most power in church gatherings? Are they the greatest preachers or the men most used of God? They are not as a rule.

Who are the men making the most noise in Washington as to what business should do? Are they the men who have succeeded in business? They are not. Some of them are mere theorists who would not know where to get hold in any industrial concern. Some of them have been rank failures in business undertakings.

\* S. Maxwell Coder is editor-in-chief of Moody Press.

† Dr. P. B. Fitzwater is director of Moody Bible Institute's Pastors' Course.

‡ Dr. William Culbertson is dean of Education, Moody Bible Institute.

There is no harm in men being little if they are only little in their own eyes. It is when they push themselves into leadership that they cause trouble. The world needs men of strength, men of character rather than convenience, men who "seek not their own."

### "He That Hath Ears to Hear"

The man who has learned to listen has taken a long step in the path of wisdom. It is not an exaggeration to say that nearly all great men are great listeners. Young men, give heed. Learn the art of listening.

D. L. Moody was a good listener, always anxious to have others express themselves, always slow to volunteer a remark. The following story out of his life illustrates this characteristic and sets before us a further important truth.

"An old man got up in one of our meetings and said, 'I have been forty-two years learning three things.'

"I pricked up my ears at that. I thought if I could find out in about three minutes what a man had taken forty-two years to learn, I should like to do it.

"The first thing he said he had learned was that he could do nothing toward his own salvation. 'Well,' I said to myself, 'that is worth learning.'

"The second thing he found out was that God did not require him to do anything. Well, that was worth finding out too.

"And the third thing was that the Lord Jesus Christ had done it all, that salvation was finished, and that all he had to do was to take it.

"Dear friends, let us learn this lesson. Let us give up our struggling and striving, and accept salvation at once."

### Christian Growth

There is a life which becomes the possession of the Christian the moment he believes. There is another life which is his because he has grown and is growing in grace. Not that there are two kinds of life. It is the same life. But there are degrees of living.

The man of ninety and the boy of nine possess the same kind of life, but not in the same measure. Jesus talked about a life of abundance. There is life and there is life abounding.

The apostle Paul in the third chapter of Philippians speaks of "apprehending" that for which we have been apprehended by Christ. The word means "to lay hold of." Christ has laid hold of me—that is life. I am to lay hold of all He offers me—that is the abundance of life.

The noun of the verb "apprehend" is "apprentice." You know what an apprentice is. He is a learner. He has yielded himself to a master that much of that master's life might be imparted to him. He expects to know more next month than this. Every day is to mean to him increasing knowledge and skill.

Oh, to be an apprentice to Christ! We are related to Him. He has given us His own life. Now we are to learn of Him.

### Death of Dr. Glover

Dr. Robert Hall Glover, home director emeritus of the China Inland Mission, died March 23, at the Germantown Hospital, Philadelphia.

Dr. Glover was born at Leeds, Quebec, October 17, 1871. At the age of fourteen, he received the call for missionary service, and began two years thereafter his preparation for it. He studied at the University of Toronto, completed his medical training at New York University in 1893, and received further preparation at the Missionary Training Institute, Nyack.

Under the Christian and Missionary Alliance, he went to China in 1895, and was one of the pioneers in opening up the Province of Kwangsi.

After a furlough, he returned to the field and founded the Blackstone Bible Institute in Wuchang. Following his appointment as foreign secretary of the Christian and Missionary Alliance, he made a pioneer trip to West China and Tibet.

From 1921 through 1926, Dr. Glover was director of the Missionary Course of Moody Bible Institute. In 1930, he succeeded Dr. Henry W. Frost as home director of the China Inland Mission, which office he held until 1943.

As an author, Dr. Glover is best known by his book *The Progress of World-wide Missions*. A later work, *The Bible Basis of Missions*, appeared in 1946.

Dr. Glover was much sought after as a missionary conference speaker. He was recognized as a missionary statesman, his counsel and advice being sought by many missionary societies.

He is survived by his widow, and three children, Mrs. John Morrison, of Philadelphia; Miss Marjorie Glover, of Wheaton, Ill., and Dr. Robert P. Glover. P.B.F.†

### Associate Editor Leaves Institute

After twenty-two years of ministry in connection with Moody Bible Institute, Dr. Harold L. Lundquist leaves to become the pastor of the First Evangelical Free Church (Summerdale), Chicago.

Dr. Lundquist served as dean of the Institute from 1932 to 1941. In 1941 he relinquished his duties as dean to give himself to the responsibility of teaching and to the duty of serving as associate editor of MOODY MONTHLY. In this latter office he served as the colleague of the editor in planning, preparing, and seeing through the monthly publication of the magazine. There are many details in such labor, and Dr. Lundquist and those associated with him have faithfully performed their task, so that the great blessing of MOODY MONTHLY has gone forth regularly, even through the recent days of stress and shortage.

By many of us Dr. Lundquist will be especially remembered for his practical, biblical, and clear presentation of the International Uniform Sunday School Lessons.

Dr. Lundquist leaves his ministry with us because of his belief as to the definite and unmistakable leading of the Lord. May God's rich blessing rest upon his future ministry as it has upon his service here. W.C.‡

Moody Monthly

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Martin Luther, may to the Sc

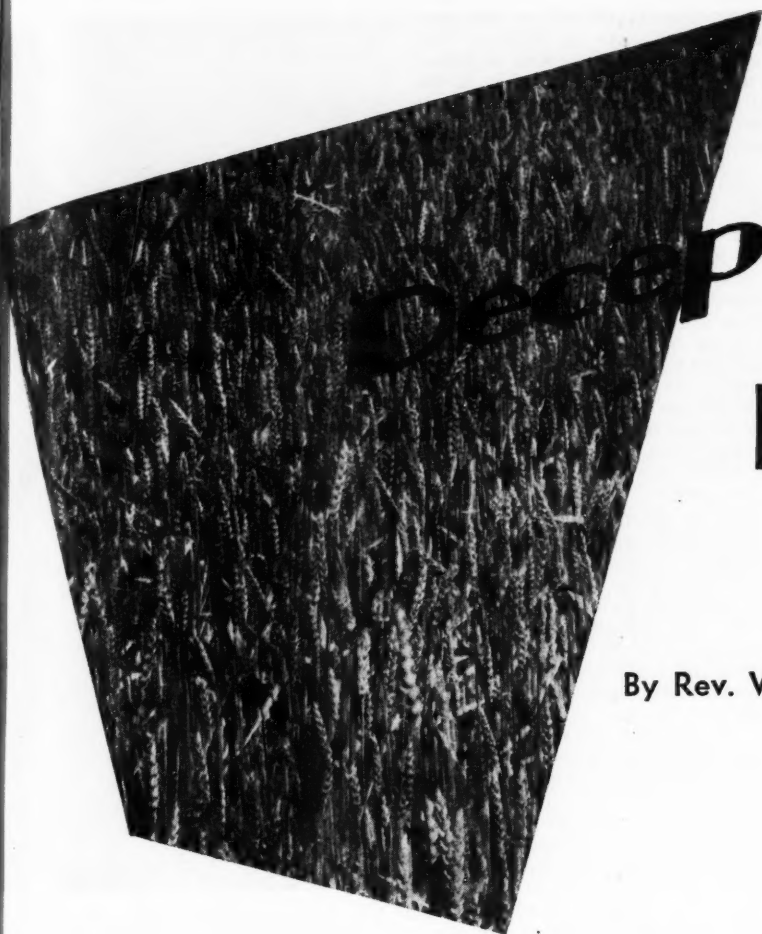
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Dr. Smith, at faculty, Moody given at Founde

May, 1947



# Deception— SATAN'S Masterpiece for This Age

By Rev. Wilbur M. Smith, D.D.

**I**N BEGINNING this message, I feel what Martin Luther expressed in his *Table Talk*, many decades ago. Referring to the Scriptures, Luther said: "We must ever remain scholars here. We cannot sound the depth of one single verse in Scripture. We get hold but of the A B C, and that imperfectly. I have many times essayed thoroughly to investigate the Ten Commandments, but at the very outset the phrase, 'I am the Lord thy God'—at that I stuck fast. That very word 'I' put me in a nonplus. He that hath but one word of God before him and out of that one word cannot make a sermon, can never be a preacher." (Pretty hard on some of us, but this is Luther!)

I should like to read some apparently simple, but really profound, words of our Lord from Matthew 13:

"The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants

## Every Christian, layman or preacher, will profit by this timely message

say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. . . . And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels" (vv. 24-29, 37-39, R.V.).

**Y**OU HAVE HERE THREE STAGES. You have a sowing, a growing, and a harvest. It is on the first two, primarily, I should like to speak this morning.

First, and with brevity, the sowing of the Son of Man. This is the Lord Jesus, and the seed that He sowed is called here "the sons of the kingdom."

The very word "seed" implies life. Our Lord used this often, both in the idea of seed, or a kernel of grain dropped in the ground, and fruit, as in His wonderful declaration, "Ye have not chosen me,

but I have chosen you, and ordained you, that ye should go and bring forth fruit"; "A good tree cannot bring forth evil fruit," and so on.

This is different from the more frequently expounded parable in the same chapter, that of the seed which is identified as the Word of God. Here the seed is living men, "the sons of the kingdom," sown by Christ Himself.

Now don't put this sowing off to a Millennial Age, for it says that the *harvest* of this sowing will be at the end of this age; that is, *this* age, not the Millennial Age.

Whatever you may think of it, the kingdom He is talking about here is *now*. The sons of the kingdom are here *now*. The sowing began when Jesus began to sow men into the world: His disciples, the twelve, the seventy, and all those to whom He said, "As the Father hath sent me, even so send I you." This is the sowing of men who belong to God, sons of the kingdom of heaven, sons of the kingdom of God, children of light, born-again men and women, children of God whom Christ is sowing out into the world.

I like this phrase, "The field is the world." It is geographically the world, and it is ethnically the world. I know there is a "prince of the world," and he will soon be on this stage of history. I know that "the whole world lieth in the wicked one." Yet this is that world into which Christ is sowing this seed, the sons of the kingdom.

He didn't abandon the world. He came into the world. He is working in the world. This is the only world in which we know He is thus working, in this redemptive energy.

*The field is the world. Nothing less.*

Dr. Smith, author and editor, is a member of the faculty, Moody Bible Institute. This address was given at Founder's Week Conference, February, 1947.

Ours is the only religion that is a world religion. Other religions are limited to India, to Africa, to the Far East; and when the light of modern truth dawns on these religions they begin to shrivel, they become increasingly localized and provincial. You and I have the only world gospel. We have the only message that was made for the whole world. "The field is the world." And into this world the Lord Jesus sows His men, born-again sons of His kingdom.

Note carefully that these sons of the kingdom, these children of God, are first sown by the Lord, before anything else happens.

**I** WANT TO LOOK at the second sowing of this parable in some detail this morning. "His enemy came and sowed tares [darnel]." The devil came along and sowed these tares. They are called "the sons of the evil one."

First of all, notice the name, "enemy." Enemy! Satan is not a rival of the Lord Jesus Christ; he is His enemy.

Go way back to the book of Genesis on this. Genesis 3:15 reads: "I will put enmity between thee and the woman, and between thy seed and her seed." God was talking to the devil, and speaks of Satan's seed. "I will put enmity between thee [Satan] and the seed of the woman [our Lord and Saviour]"—"thy seed [the serpent's seed] and her seed [the children of God, and first of all the Son of God Himself]."

But "enmity" is the word I want to dwell on. Did you ever notice that the Greek word in the Septuagint translation of Genesis 3:15 for enmity is right out of the same root that the Lord used here—"the enemy is the devil"? His enmity was declared in the Garden of Eden. It is reannounced in this parable of Matthew 13; and that animosity and hatred have been manifested, increasingly so, down through the ages, and will rise to one awful, fearful flood of hatred as this age draws to its end.

What about this sowing? These things are called tares. It is a remarkable thing that Satan does not set out to destroy the good seed that Jesus sowed. He doesn't flood the field. He doesn't rush in and pull up the wheat. He does not attempt to burn over the ground. He doesn't attempt to ridicule what Jesus has already sown.

Why doesn't he go out and destroy the wheat that Christ sowed in the ground, in the world? I am forced to this conclusion: the only reason he doesn't do so is because he can't. He would if he could. I like this phrase in Luke 10:19: "I have given you authority . . . over all the power of the enemy."

The Lord Jesus Christ prayed thus: "Holy Father, keep those whom thou hast given me, from the evil one." And what the Lord Jesus Christ does in this world, Satan himself does not have and never will have the power to destroy!

May I repeat. He doesn't destroy the wheat. He doesn't flood the field. He doesn't tell the people, "That stuff is not wheat." They know better. He begins to imitate. He sows something which looks so much like wheat while it is grow-

ing that those people tell us, who have spent all their lives in Palestine, that even farmers do not pretend to distinguish between wheat and tares in the early stages of growth. They are almost indistinguishable until the tassels begin to come.

**N**OW, WHAT IS THE USE of sowing these tares, anyway? What is wrong with the tares? Primarily this: they are worthless. They are not only worthless, they are harmful.

When you harvest wheat you get flour. When you harvest tares you get chaff. Wheat will nourish, chaff will choke you. The tares are worthless. They look like the wheat, but they have no value. They have no market value, and they have no nutritional value. They only encumber the ground. But they are good imitations of the wheat!

There is something else about these tares. They are nauseating. They cause vomiting and giddiness. In fact, the Arabic word for tare means drunkenness. Even the Latin technical term given to darnel, tares, means drunkenness or giddiness.

When the devil comes along and sows his tares, what is the harm? The answer is not given in the text. The Lord does not tell us what is the harm. In the sowing of the seed of the Word of God, He does tell us that the tares of this world choke, and the sun blisters, etc., but what about these tares?

Of course they take strength from the ground, and I am sure they crowd out at times a sturdy growth of wheat; but I believe the point the Lord is making here is that they are similar, the one to the other. For what reason?

There is only one word which can be used to describe the purpose of these tares. This is a word found nineteen times in the New Testament, and always in relation to the devil and his work, a word it seems never properly studied. It is the word "deception."

Satan sows tares to deceive people, so they will look like the wheat. The devil doesn't sow some foul-smelling thing. He sows something that deceives men, and makes them think it is so similar to the children of God that there is really very little difference.

What is it he sows? He sows what Christ sows! He sows living men and women. Christ sows "the children of God." Satan sows "the children of the devil."

Some of you may think I'm not orthodox on this, but I am, and you just take this please so that you will be orthodox too! I do not believe all unregenerated men are sons of the devil. I believe that "the whole world lieth in the wicked one," and that unregenerated men walk "according to the course of this world, and the prince of the power of the air," and that we are by nature children of darkness, and children of disobedience. But I don't think that all unregenerated men are sons of the devil. I know they are lost; I know Satan rules them; but I don't think they are all the "sons of the devil."



**W**HERE IS THIS SOWING? Here, in the world. What is the world? Humanity. There are three groups of people here, I think. There are the children of God, sown in the world. There are the children of the devil, also sown in the world. And there is the lost world of humanity in which they are sown. Otherwise, where are you going to sow? There isn't any indication here that the tares ever become wheat. It doesn't say these tares are ever going to become good.

Do you know who is called "the son of perdition" in the New Testament? Judas Iscariot. Do you know who else? Anti-Christ himself. And what did Jesus say to those who were pursuing Him? "Ye are of your father the devil." He didn't say it to everybody. He said it only once, to a certain religious group.

Men are lost. Men are in chains. Men are in darkness. But there are certain men who are "the sons of the devil" himself, and those are the ones that Satan sows out in this world.

What do I mean by that? I can't say all I want to say, because I am on the air. I will come up to the border of something and the rest you can imagine. One can go back to ancient history though and stay on the air. As I get near to contemporary times I will have to be more careful.

Is it not true that when the apostles were sown into the ancient Mediter-

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anean world did was to so Do you know messiah amor after their own fied? Even t the apostles Christ the M Satan began in the same

As soon a eminence of the wisdom o Satan came Gnosticism, tended super Jesus Christ above man, l divine. He and this beca the Christian been vehement almost have the Church centuries.

Take the soon as Engle showers of a came along a which preten but denied t the Lord Jes

No sooner glorious seed





Myslis photo

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear—Mark 4:26-28.

raneean world, the next thing the devil did was to sow a crop of false messiahs? Do you know there was never one false messiah among the Jewish people until after their own Messiah had been crucified? Even the Jews admit this. When the apostles went everywhere preaching Christ the Messiah, the Son of God, Satan began to sow these false messiahs in the same world.

As soon as the gospel of the pre-eminence of the Lord Jesus Christ as the wisdom of God began to be declared, Satan came along and began to sow Gnosticism, a false knowledge, a pretended superior knowledge, which gave Jesus Christ an inferior place; exalted above man, but below the level of the divine. He sowed that so thoroughly, and this became a heresy so powerful in the Christian Church, that if it had not been vehemently taken hold of it would almost have smothered the life out of the Church in the third and fourth centuries.

Take the English Reformation. As soon as England had been blessed by the showers of a revived gospel, the devil came along and sowed that cursed thing which pretended to give glory to God, but denied the supernatural nature of the Lord Jesus, that is, deism.

No sooner had God begun to sow the glorious seed of life under Wesley and

those following him, but the devil sowed in France and England a withering agnosticism, and the ridicule and sneering of Voltaire. As soon as Wesley is sown, Voltaire is sown also. First the wheat, and then the tares!

There came up out of this land a century ago, D. L. Moody, winning thousands upon thousands to Christ as Saviour. As soon as that man's message began to spread across the country, Satan himself sowed an accursed thing through a woman whose churches dot this land today, and they are tares. Why are they tares? Because they *pretend* to have what you and I have through the Lord Jesus Christ. They *pretend* to have peace. They *pretend* to have joy. They *pretend* to have spirituality above matter. (I refer here, of course, to Christian Science, which *falsely* calls itself "Christian.")

Beloved, if they have peace and joy and are superior to matter and live in the Spirit and have answers to prayer, what more do you want? And that's what the world says today, "Why, those tares look like that wheat, and if this is true, let's have the tares without confession, and without shed blood, and without agony of soul. Let's leave out Calvary and take this." And those tares have worked awful havoc in our land.

Look for a moment at modern missions. You no sooner had the great and glorious

world-wide movement for missions in the middle and toward the end of the nineteenth century, than the devil began to sow something else, and a lot of it was born in this country—the philosophy of materialism, through John Dewey, Huxley, and Bertrand Russell, so that missionaries tell us it is today easier for men in Japan and China and India to buy books that deny God than it is to buy books that glorify the Lord Jesus Christ.

**I** WANT TO SPEAK of one more body of tares, identified with the idea of a liberator. This word "Messiah," that for you and me belongs to the Lord Jesus Christ, in the *Oxford English Dictionary* is defined, secondarily, this way: "An expected liberator or saviour of an oppressed people or country." What is the exalted, so-called messianic liberator of oppressed peoples today? It is in one word—Communism. And as God is sowing His seed, His children in the world, Satan is sowing these tares—things that look like that which Christian people have.

Watch out for this perverted misconception that democracy itself is to be *worshiped*. I am going to read something here that has shocked me. I will read the name because the book is in print. There has just come from the press of the Young Men's Christian Association of this country a book called *The New Education and Religion*. That's a good title. Who doesn't want a new education, and who doesn't want religion? This is by the associate professor of Religion, and chairman of the Department of Religion at Mount Holyoke College; a visiting professor in the School of Religious Education at Hartford Theological Seminary; visiting professor in the summer session, Washington State College; a clergyman of a certain denomination; vice-president of the National Association of Biblical Instructors, which is quite an important body of men—Dr. J. Paul Williams. Now, this man, in his last chapter, says:

"The second essential religious function of the public schools is the teaching of democracy as religion." (Do not assume from the word "second" here that the first essential religious function of the public schools is an emphasis upon anything religious. It refers exclusively to administrative matters.)

Dr. Williams continues: "Surely it is evident that some agency must undertake the task of teaching democracy to all Americans, and that this teaching must eventuate in the faith that democracy is grounded in the eternal nature of things.

"It would seem first that any group of teachers of democracy must agree on some conception of what adequate democracy is. Into this conception ought to go, as was previously argued, the basis ethical imperatives: truthfulness, respect for property, regard for the welfare of others, etc. The principles underlying the Bill of Rights ought also to be included. The Educational Policies Commission has made an appealing statement of the articles of the democratic faith in

[Continued on page 628]

Do fundamentalists  
really want a revival?  
or just an argument?

**T**HE TIME is ripe for revival! Why does it not come? Christians by the thousands are desperately holding onto God for a sin-purging demonstration of the Holy Spirit. There is a deep, abiding, and wistful longing for the "rivers of living water." "Mercy drops round us are falling" in signs of revival everywhere. There is a cloud "the size of a man's hand" in the distance, but where is the mighty outpouring we need?

Surely the trouble is not with God! "His hand is not shortened that it cannot save." The "infirmity is with us."

The Church is impotent today! Nothing original about that statement, for it is the sober affirmation of most Bible-loving Christians. But why is the Church powerless?

It is powerless because it is so far away from the source of power.

Every denomination or group of Christians has a closed system, more or less, of dogma. To its adherents it is perfectly reasonable and simple . . . even though the dogma of other groups may be diametrically opposed at many points.

Each of these groups insists that its dogma rises out of biblical theology. They take pride in "finding it in the Bible."

Or along comes an individualist . . . more or less impressed with himself; more or less blinded by self-righteousness; more or less becalmed by the martyr complex; more or less egotistical . . . and he begins to preach. His slogan is "freedom from official pressure to preach the gospel as it is clearly proclaimed in the Scriptures." He makes much of his "independence" and liberty of action, free from "obligation to any system or denomination." He insists that he has the truth.

Generally, he spends much of his "gospel-preaching" time deriding the established institutions of the Church. If one could really keep a clock on him, it would be revealing how little time is spent really proclaiming the Word of God and how much is dissipated in controversial denunciations. This would be humorous if it were not so pitifully tragic. And the first thing you know, he has his own little system, air-tight and convincing, which he persists in as "unadulterated gospel."

On a larger scale too, it is amazing how often fundamentalists, so called, will waste valuable time berating and accusing the brethren, when they might be preaching the unsearchable riches of Christ. O that we might learn experientially that a sword needs no defense . . . it is an offensive weapon. You don't protect a sword, you use it. And the Sword of the Spirit is no exception.

**O**NE OTHER TRAIT is stifling the power of the Church. It is that procedure of getting our system down into

## Creed, Crusade, or Christ? Religion, Reformation, or Revival?

formulas so that whatever the spiritual need, whether to help a man be saved, or whether to give assurance to the believer, we can call upon any number of simple little spiritual formulas which, glibly repeated, we expect to work magic. In so doing, we rob divine truth of its infinite and transcending values. In the words of Dr. C. Norman Bartlett (MOODY MONTHLY, January, 1947) applied to the Neo-Thomists, "rationalizing is carried to the point where transforming mysteries are boiled away."

In the realm of conduct as well as creed this dogma flourishes. So many groups, and each demands its own particular form of sanctification. Preaching becomes a crusade to reform conduct under the banner of separation. The end becomes the means. The glory of God seems incidental, in the mad zeal for propagating a "form of godliness." It has come to the point where a sincere Christian could not possibly satisfy the standards of every different group of believers on this score. One's conscience would wear out with use if it went according to the varying standards of separation laid down with such finality by various groups.

So it goes! Christians everywhere busy with a crusade instead of Christ. Throwing themselves into the battle with abandoned fervor, they draw the attention of the unbelieving world to creed instead of to the majestic personality of Jesus. Magnifying their differences, they forget the Christ of Calvary . . . so that the test for truth has been shifted from



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I John 4:1-3 to a thousand other places: the dotting of an "i," the crossing of a "t."

And the result? The enigmatic fact that in America, where less than half the population identifies itself with the Church even nominally, everybody is opinionated about Christianity. The surest way to start an argument is to discuss religion. Speak to the man in the street about being saved, and you must wade through a welter of opinions and arguments until you wonder after all what place Christ has with reference to redemption in the mind of the common man. He, the scintillating Son of God, has been buried beneath a load of tradition.

Is it any difference from the unreal legalism of the Pharisee so rebuked by

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To Peter



Christ in Mark 7:6-13? No difference: just as unreal . . . just as ineffective . . . and just as Christless!

**W**HAT'S THE ANSWER? Well, for sure, the problem is not going to be solved by "coming out" of something. There's precious little defense for the "split" procedure. Let us not presume upon the cleavage directed by the Spirit by identifying our petty little nonessentials with the magnitude of the clear issues of the Reformation. It were far better had most of our self-made carbon copies of Luther remained calm when their unsolicited revolutionary fever struck them.

Make no mistake, God will lead clearly and universally when another purging is necessary. In the meanwhile, let us be witnesses to His grace, patient in the exceedingly probable hope that the next great cleavage and "coming out from among them" will be when the Lord Himself descends with a shout.

This is sure: first of all, the greatest need of our day is a little Christian intellectual humility. God promises wisdom to those who lack, but the Spirit cannot give wisdom along any line until we confess a need for it. How then can He reveal truth to minds and hearts that are closed, for all practical purposes, by an airtight system of theology?

We have grounds enough for dogmatics in I John 4:1-3. We have the principles of Christian unity distinctly declared in Ephesians 4:3-6. We have the apostolic message unequivocally sounded in I Corinthians 15:1-4. In I Corinthians 2:2 we have the center and circumference of all knowledge, the foundation and superstructure of all truth. We will do well to be intolerantly dogmatic on those things. As for the rest, with profit to ourselves and the Church of Jesus Christ, let us heed the admonition of the Master found in Mark 9:38-40.

Secondly, using the New Testament for our authority, of course, we ought to rediscover the personality of the Master for ourselves. Let us give ourselves the break the eleven had who started fresh with just two things: the person of Jesus Christ, and the baptism of the Holy Spirit.

To Peter and Paul and the rest, Jesus

Christ was triumphantly real. He filled their lives. He captivated them. He mastered them. The horizon of their world was He. They didn't need organization. They didn't need money. They didn't need prestige. They didn't need a hundred and one things that we count so dear today. *They knew Jesus!* That was all . . . and enough.

It would be refreshing and profitable for us to read the New Testament as though we had never seen it before. Mentally, at least, let us scrap tradition and opinions and approach the Bible with the only prerequisite called for—childlike simplicity and intensity.

Thirdly, we who preach and teach must return to a literal use of the Word of God. Our lessons and sermons ought to rise out of Scripture. God keep us from being the kind of a person who writes a sermon and then searches the Scriptures to find a text that will fit.

One of the severest rebukes—and dearest—came from a close friend who, after hearing me preach a couple of years ago, said, "That was fine, Dick, but you sounded much of the time like you were trying to show how the Scriptures supported your ideas."

We must let the Word speak to men's hearts. Our messages must spring from the Bible. When we give the Word of God a chance at men, it will perform that whereto He has sent it.

God keep us from the presumption that the Word is limited to our explanations of it. This is quite modern. A liberal friend said to me, "You've got to quit using those old terms of the blood and being saved and the like. People don't understand them anymore. Talk their language. Adapt Christian truth to life." Highsounding, and just as subtle as Satan himself.

Christ said to His disciples, "Now ye are clean through the word which I have spoken unto you." That is the power of our message. After we get all through talking, the only abiding, efficacious, eternal things we have said are those we have repeated from the Word. It is far better to leave a verse of Scripture planted in a heart where the Spirit may water it and give the increase, than it is to befuddle the minds of hearers and plant weeds of human ingenuity along with the seed.

Finally, and supremely, the need is for Spirit-filled Christians. Enough of quibbling about definitions and demonstrations. He, the third Person of the Trinity, is real enough. What He seeks is not intellectually right conceptions of Himself and His work . . . He seeks clean lives: hearts that have been "washed in the blood of the Lamb"; hearts with confidence toward God on the basis of confession and repentance; yielded lives, surrendered to the purposes of God; abiding Christians, walking in the light, walking in the Spirit.

Come to the Holy Spirit in ignorance if necessary, but come! Give yourself to Him in abandoned submission. Trust Him to do whatever He wants to do with your life. You can trust Him. He will be honored with that trust, and you may be sure He'll do nothing with your life that does not magnify the Son.

Trust Him to give you wisdom. Trust Him to give you strength in temptation and to reveal sin. Trust Him to guide you moment by moment and step by step. The more helpless you come to the Spirit, the better He is able to help you. Come to Him, helpless physically, helpless mentally, helpless spiritually, and He will fill you.

Trust Him to help you pray! That is the ultimate: the Spirit praying through you. You become a prayer vessel as it were. Then prayer is so much more than simply telling God something. Then prayer becomes co-operation with God Himself. You will find yourself "praying always with all prayer," not uttering prayers that begin with yourself, but feeling prayer that begins with God and goes through you by the Spirit and then back to the Father.

**G**OD'S HAND is on the door-knob of heaven. He stands ready to open the door and pour out a soul-cleansing awakening. He wants to do this infinitely more than we desire it done. He wants to prepare the Bride of Christ for her husband. He waits for His people to "give themselves to prayer." He has heard enough prayers. Now He wants vessels, filled with His Spirit, prostrate with concern for the unsaved, waiting for His glorious appearing.

The time is ripe for revival!

Let us be witnesses of His grace. Bauer-Cotterell photo.





# The Spirit

and

# The Truth

By REV. W. M. ROBERTSON

Devaney photo

*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.—John 16:13*

★

**T**HE SUBJECT that invites our attention is the relation which the Holy Spirit sustains to gospel truth. That the words may have a wider application we freely admit, yet it is evident that the truth which makes for our salvation is here mainly intended.

Man is a rational being and needs illumination, but he is also a sinful being and needs salvation. Thus at the foundation of religious belief and practice lies the question of authority. Modern theories of progressive revelation which undermine the authority of Scripture are largely responsible for the theological chaos so common today.

Our Lord set His imprimatur on the Old Testament when He said, "The scripture cannot be broken" (John 10:35). The words are a parenthesis. Some of

the profoundest of Scripture oracles are in parentheses. They will amply repay careful study. This is one of the very richest of them. He affirms that it is a moral impossibility for Scripture to be broken.

"The scripture cannot be broken." It cannot be dissolved. It is a grand solid integrity. That this invincibility inheres

any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20, 21).

The usual idea associated with this text is that an individual has no right to interpret the Bible for himself. But it is plain that "interpretation" here refers

## Why is some preaching powerless and vain?

The answer is in this article!

in the New Testament is involved in the promise of our text. The Spirit was to guide into all truth. Let us consider

**F**IRST, THE SPIRIT guiding into all truth in respect of revelation.

This was primarily and definitely a promise to the apostles, and guarantees the inspiration of their writings. Yet Peter's statement as to the origin of the Old Testament writings applies with equal cogency here. "Knowing this first, that no prophecy of the scripture is of

not to the expounding of Scripture, but to its origination. The prophecy of Scripture is not what it is because it represents some individual's interpretation of things. Verse 21 tells us how it came to be: "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (R.V.).

Thus Scripture is not human in its ultimate origin. Men did not present the ripened fruit of their own spiritual gropings; they did not speak as moral, religious or political sages. They were borne

Mr. Robertson is pastor of the Metropolitan Tabernacle, Vancouver, B.C. This message was given at Founder's Week Conference, February, 1947.

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along by the Holy Spirit. The inspired writers were completely dominated in the act of inspiration by the Spirit of God.

It is fashionable nowadays to cry, "Back to Christ," implying a contradiction between His utterances and those of the writers of the Acts and the epistles. It is asserted that all of the New Testament which follows the Gospels is the result of reflection and speculation after Christ's resurrection and ascension. Therefore much of it is merely human and cannot be placed on a par with the simple teaching of Jesus in the Gospels.

But the words of John 16:12-15 (R.V.) are decisive on this matter: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you."

These words clearly teach that our Lord purposely withheld certain truths from His apostles until they were enlightened by the Holy Spirit so that they could bear them. Thus we see that He had no intention of completing His doctrines while He was still on earth, but

left many things for subsequent revelation.

Where do we have this supplemental teaching if not in the writings of the apostles? If we do not have them there, we do not have them at all; and that would rob Christ's promise of all meaning and leave it unfulfilled.

Therefore to discredit the writings of the apostles is to discredit Christ's own teaching and promise. They were His chosen vessels for the completion of the New Testament and He gave to their writings exactly the same validity He claimed for His own utterances. "He that heareth you heareth me; and he that despiseth you despiseth me" (Luke 10:16). Paul, in I Corinthians, 14:37, says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

The fundamental ground of our acceptance of the New Testament is our belief, based on adequate evidence, that it came from the apostolic age and from apostolic men who were authorized exponents of the divine will. There is a chasm "abrupt, sheer, abysmal" between the New Testament and the writings of the second century and after. "There is no more striking contrast in the whole range of literature than between the creative energy of the apostolic writers and the imitative poverty of the subapostolic" (Gwatkin).

It is indeed hard to be patient with the inconsequence of men who are trying to discredit the apostolic writers to whom the Master significantly gave the honor of being the mouthpiece of His living and abiding Word. He solemnly promised them the Spirit for inerrant remembrance, inspiration and illumination—the Spirit of truth. He therefore so intertwined the giving of His message with the mission and the words of the apostles, that those who talk of going back from the disciples to Jesus do not know what they are talking about.

We can go back to Christ because we know that He is truly presented to us by the men to whom He gave the inspiring and revealing and unerring Spirit of truth, so that we find them in Him and Him in them, one wonderful circle of truth in God's Son, revealed through the Holy Spirit to His chosen witnesses.

The Saviour's infallible proof of the trustworthiness of His own teaching, namely, that He did not speak from Himself, is urged in support of the infallibility of the Spirit's illumination: "He shall not speak of [from] himself." His testimony is the testimony of the Father and the Son, as the Son on earth heard the Father's voice and spoke of that which He heard from the Father.

If you hear anyone boasting of his originality, claiming that he has woven his discovery out of himself, as the spider

[Continued on page 648]

## "Exceeding Great and Precious Promises"

II Peter 1:4

By SARA ANN WILSON

Precious is the promise  
Written in Thy word,  
When Thy children on Thee call,  
Thou wilt hear them, Lord.  
Psalm 91:15

Precious is the promise  
To the weary soul,  
"I will give thee rest and peace;  
I will make thee whole."  
Matthew 11:28

Precious is the promise,  
"Cast thy burden down,  
I will it sustain, and thee;  
I thy life will crown."  
Psalm 55:22

Precious is the promise  
Ringing sure and clear,  
"I will never thee forsake;  
I am ever near."  
Hebrew 13:5

Precious is the promise  
When the teardrops start,  
"I will send the Comforter,  
Fill the longing heart."  
John 14:16

Precious is the promise,  
"I am coming soon";  
Even so, come quickly, Lord,  
Morning, night, or noon.  
Revelation 22:7





The harbor of Switzerland. In ground glisten Mont Blanc. Lacroix photo.

← Lucerne, Switzerland, and Mount Pilatus are one of the most enchanting features. F. Schneider photo.



lead individual it, but can we If we can turn to me God's "As it was in the past, it be also in the future" (Luke 17:26). There are apostates who spoil their appearance at the Church by apostasy in their lives. They in the nation has a false house of apostate. In the ballad, "It ain't what you see, it's what you don't see," I often wonder about such remarks. The reasons for the "radio" fare between Christians are torn between only bitterness under any guise.

There being many who believe in the man cometh unto the world which Christ said Christ. Are the Lutherans who praise Him in the ritual, do they praise Him in the ritual? Would they be other ways are there are those to ritualism. denning it? Are the "Hallelujahs" Christ with the prayers and "Hallelujahs"? many of these way to pray, join in are prayers can be those in a Prayer. I have often heard the wording of believers; in fact

Some straight talk  
from a preacher's wife!



**L**ET US, who are fundamentalists, take stock of ourselves.

Sometimes, I fear, we become so absorbed in decrying the Liberalism that has swept America that we overlook the beam (or beams) that are in our own eyes.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:3).

Our church is in a town where there are seventeen denominations. Needless to say, some of these churches are very liberal and modernistic. Others are at the opposite extreme; they are not only conservative and fundamental, but withdrawn and separated.

Where do we stand in relation to these two groups? It is our firm conviction that it is a very delicate matter to keep on an even keel in this relationship without compromise.

As the modernist looks about him, he sees evil and social injustice on every hand. As one who loves his fellow men

he feels constrained to do something about it!

As the fundamentalist looks about, he sees the same thing, but he probably gives it a more old-fashioned name. He sees the world steeped in sin of all shades, from the blackest to tattletale gray. As one who loves his fellow men he feels constrained to do something about it!

So far, we see the modernist and the fundamentalist facing the same problem. But can they join hands to solve it? Whether they can or not, they don't. Right here they part company. The modernist puts his shoulder to the wheel by advocating and sponsoring endless social agencies and committees. The fundamentalist feels this is the wrong approach, that what we need is more preaching of Christ.

right. We, personally, feel that in promoting social reform and neglecting Christ (if he does) the modernist is in error. But, the question is: *Is the fundamentalist altogether without fault or blame?*

Often (or so it seems to us), the fundamentalist sees the sins of the flesh, but overlooks his own sins of the spirit. I speak of the sin of self-righteous pride! Because of this self-righteousness he loses his effective witness in the community.

The fundamentalist sees evidences of apostasy—he sees a prevalence of lukewarmness among professing Christians. These trends make him panicky. In his urgency to warn against these sins, he is apt to become a prophet of doom, feeling that the world, and the Church, are full of erring and delinquent children who need to be scolded!

What is so surprising about apostasy? Are we not told to expect it? We can

By Mrs. J. H. Thaden

## A FUNDAMENTALIST *Looks at Fundamentalists*

WHO IS RIGHT? Both are

Moody Monthly

Mrs. Thaden, wife of the pastor of the First Presbyterian Church, Mitchell, S.D., is a mother, Sunday school and Y.W.C.A. Bible class teacher.



The harbor of Geneva, Switzerland. In the background glistens the lofty Mont Blanc. Lacroix photo.

← Lucerne, Switzerland, and Mount Pilatus, form one of the old world's most enchanting pictures. F. Schneider photo.



lead individuals to escape the results of it, but can we stem the tide of apostasy? If we can turn it aside, then it seems to me God's Word will not be fulfilled.

"As it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17:26).

There are any number of radio preachers who spoil their own testimony by their apparent delight in little side cracks at the Church—innuendos about the apostasy in the established denominations. They imply that because a denomination has a long history and an attractive house of worship, it is necessarily apostate. In the words of a popular ballad, "it ain't necessarily so!"

I often wonder just how much good such remarks do. Certainly it is one of the reasons so many ministers "have it in for" radio pastors. This polite warfare between them doesn't make better Christians out of church members, who are torn between two loyalties. It creates only bitterness, and bitterness isn't good under any guise.

**M**UCH HAS BEEN SAID about there being many ways into the kingdom. This I believe is often misunderstood. We all agree that there is only *one way* ("No man cometh unto the Father, but by me," said Christ), but there are many ways in which Christ may be presented.

Are the Lutherans, who love their historic ritual, denying Christ because they praise Him in a dignified service? Hardly! Would they be justified in supposing all other ways are wrong? At the same time there are those who are violently opposed to ritualism. Are they right in condemning it?

Are the "holiness" groups belittling Christ with their fervent extemporaneous prayers and their vocal "Amen's" and "Hallelujahs"? Perish the thought! Yet many of these people feel this is the *only* way to pray, and that those who do not join in are cold and indifferent. These prayers can be just as much "form" as those in a Prayer Book.

I have often noticed the similarity in the wording of the prayers of these believers; in fact, you can "spot" them in

any mixed gathering. This is not belittling their manner of prayer, nor their sincerity. It is only an effort to point out that "form" may take many forms.

We earnestly believe that the true Christian is called upon to live a life separated from the world. But many times, it appears that we have interpreted this to mean "separated from other Christians."

**I**N OUR CITY we have many evangelistic meetings. Altogether too many. That is to say, each church feels called upon to sponsor and promote a two-week period of revival. This means that many of them overlap, and from week to week the paper is filled with advertisements urging people to attend. The result: people become immune to these announcements and pay no attention to them. Who attends the meetings? It is my observation that 90 per cent (my own unofficial and I think conservative estimate) of those attending are saved persons.

True enough, we all need to be built up in the faith. But isn't that what pastors are for? If we wish evangelistic meetings that will shake our city from core to circumference, we must do it unitedly and at more widely spaced intervals. The present monotony is deadly!

This is not advocacy of organic union of denominations. That I believe is neither imminent nor desirable.

**W**HY DON'T WE START FIGHTING SIN, instead of wasting ourselves fighting (oh, very politely) each other? God preserve us fundamentalists from the sin of self-righteousness. Sometimes it appears that our righteousness does not greatly exceed that of the scribes and the Pharisees.

I don't believe anybody was ever scolded into the kingdom. Let us warn our fellow men in love. Let us preach the gospel in its purity, and leave off pointing out the faults of our fellow men. "Judge not, that ye be not judged" (Matt. 7:1).

A portion of the ethics which restrains

a physician from belittling the ability and techniques of his fellow doctors might be practiced with helpful results among Christians. Professional ethics among ministers would do the work of the Lord no harm.

Let our intolerance be directed against the forces of evil in the world, instead of against fellow Christians whose methods are not the exact duplicate of ours. While we quibble, the bloodless cults make serious inroads.

Nobody could tell which were the wise and which were the foolish virgins until the bridegroom came.

In all sincerity I plead with the Bible-believing, born-again Christians not to spoil their testimony by a sanctimonious, holier-than-thou attitude. It's fatal!



## A Prayer

By MARK K. BULLOCK

*Who can understand his errors? cleanse thou me from secret faults.—Psalm 19:12*

Lord, cleanse my heart from secret faults;  
My ways I cannot understand;  
Search out each intent of my heart;  
My every thought and deed command.

Dishonesty and spirituality never go together. The truly spiritual man will be particular in money matters to a farthing. He will never ask to be blindly trusted. He will rather take precaution "that no man blame him" by associating others with himself in any ministry connected with money, "providing for honest things, not only in the sight of the Lord, but also in the sight of men" (II Cor. 8:21). Men who cannot pay their way or meet their engagements should, at least for the time being, abstain from public ministry. We may be thankful for all who have a tender conscience in these matters, for "every one that doeth righteousness is born of him," and "to do justice and judgment is more acceptable to the Lord than sacrifice."

—W. Hoste.

By Rev. Frank B. Everitt

# The FAITH That Undergirds Prayer

Laoma photo

## Prayer life a bit weak? Here's help and inspiration!

**T**HE PRAYER LIFE of the Christian believer is his outstanding experience. "Behold, he prayeth." And believing prayer is the crux of that prayer life. It is faith that gives edge and efficacy to prayer.

But what must we believe to have our prayers answered? What is that faith that undergirds all real praying?

Hebrews 11:6 points the way to the answer. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here is the primary requisite for all praying: an unhesitating and unswerving belief in the reality of a personal God and in His perfect righteousness. Prayer is not mere wistful thinking, nor is it the overflow of some intense emotion. It is a reaching unto God when standing squarely upon faith in spiritual realities, spiritual truth and the power of spiritual character. As Whittier has put it:

*"Before me, ever, as behind,  
God is, and all is well."*

A scientific age has tended to shake

this belief. We incline to lean upon the test tubes of the laboratories. The reach of our mental grasp has been in effect shortened rather than lengthened by the so-called postulates of the research worker. We have come to rest too much on what our physical senses and our reasoning processes bring to us. But the truth nevertheless remains: there is a real personality, spiritual, supreme, who is, in His being, eternal and unchanging, and, in His character, just and righteous. "Shall not the Judge of all the earth do right?" cried Abraham (Gen. 18:25); while Paul appeals unto "the Lord, the righteous judge" (II Tim. 4:8).

**T**HIS TRUTH appears in the very names that God assumes. The first name given Him—Elohim—carries with it in the Hebrew the twofold thought of strength and faithfulness, One able and willing to fulfill all things.

Christ left us the same thought in His Great Commission: "All power is given unto me . . . lo, I am with you alway" (Matt. 28:18, 20).

Divine attributes are fixed and beyond the reach of human whims and trends.

When Moses asked God for a name to be taken into the presence of Pharaoh, it was given to him thus: "I AM THAT I AM; I AM hath sent me unto you" (Exod. 3:14). Jesus stressed the same when He repeatedly, in describing Himself, said, "I am," as "I am the bread of life," "I am the way, the truth, and the life." To the contending Jews, He said, "Before Abraham was, I am."

The name Jehovah primarily means, "the self-existent One who reveals Himself." It is the redemption name of Deity. With it, go all the moral attributes of the Godhead associated with our redemption. These certainly include a personal concern, personal seeking, and an un failing purpose to save, and to use all lawful means to effect that salvation.

The names of God shed revealing light on the faith that must undergird our praying. In Whittier's lines in his "Eternal Goodness" is found the challenge for our praying:

*"Yet, in the maddening maze of things,  
And tossed by storm and flood,  
To one fixed trust my spirit clings:  
I know that God is good."*

We can well rejoice that this is our basic faith in praying. For it is a most reassuring faith that evokes our gratitude, as Joyce Kilmer expresses it, "And, oh, thank God for God."

[Continued on page 641]

Mr. Everitt, Rehoboth Beach, Del., is now retired after fifty years of ministry in Presbyterian churches, chiefly in New Jersey and Pennsylvania. He is a graduate of Princeton University and Seminary.

# Ambassadors Extraordinary

By Rev. H. S. Gallimore

IF A CORRESPONDENT, whose letter lies open before me, is credibly informed, the *Marine Lynx* sailed recently with no less than seven hundred ambassadors to the Orient on board.

At first sight, the ambassadorial profession might seem to be overcrowded; and still more so as these were ambassadors extraordinary. In order to correct any false impression, it must be added that the said ambassadors have instructions from above. "The Lord gave the word; great was the company of those that published it" (Ps. 68:11).

Theirs is the task of issuing the final proclamation to the world.

Mr. Gallimore, a retired English rector, is working among the Jamaicans and Chinese in Jamaica, B.W.I.

If two missionaries once "turned the world upside down," seven hundred suggests a more than atomic reserve of power and energy, which should effect mighty things during the few remaining years of this dispensation.

Much depends on the type of ambassador. It is a qualitative rather than a quantitative proposition. University education and diplomatic training are required for an ordinary ambassador. The standard for an ambassador extraordinary is still higher. He must be divinely equipped, and dedicated body and soul to the task.

IN THE FIRST PLACE, he must be called of God. "Separate me Paul and Barnabas" is still the Holy Spirit's injunction. Missionary effort is badly diluted through uncalled men. I recall one with a lugubrious manner and still more lugubrious message, who accomplished nothing.

A business house lost a useful bookkeeper; an excellent mission gained a useless missionary.

A certain woman doctor went out as a medical missionary for an important evangelical society. Included in her outfit were three ball dresses, well calculated to enhance social functions. A home hospital lost a capable medic, and the society in question gained an expensive and worse than useless missionary. To the called ambassador, the enterprise is a much more serious matter than this; he feels a mighty urge—he groans before God.

SECONDLY, the called ambassador has absolute confidence in his Sender. "I know whom I have believed!"

"Do not send us missionaries who don't believe in a divine Christ," a worker wrote home; "they will be useless out here."

The only chance of success against the well-nigh omnipotent forces of darkness is the omnipotent power of a triumphant and all-conquering Christ. Through Him the Christian "can do all things."

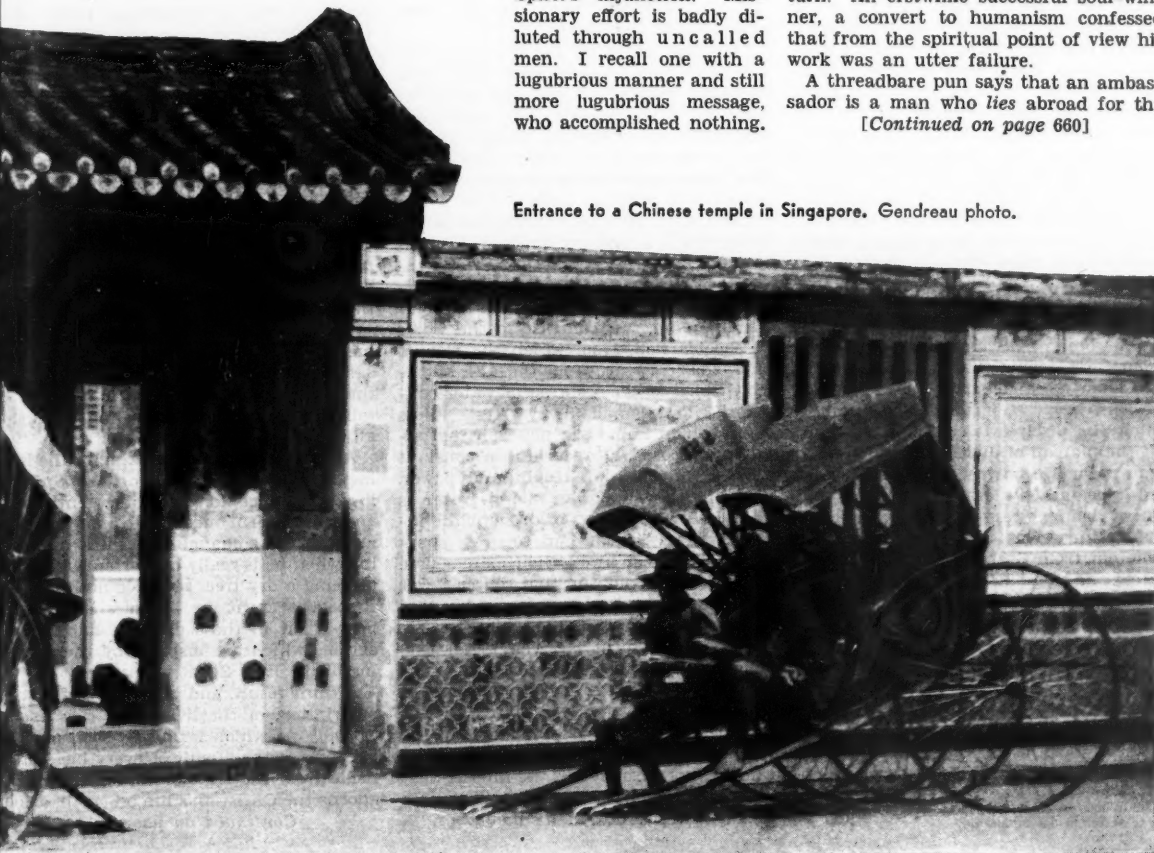
THIRDLY, the called ambassador has absolute faith in his message. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

The modernist missionary fights a losing battle. Defeat meets him at every turn. An erstwhile successful soul-winner, a convert to humanism confessed that from the spiritual point of view his work was an utter failure.

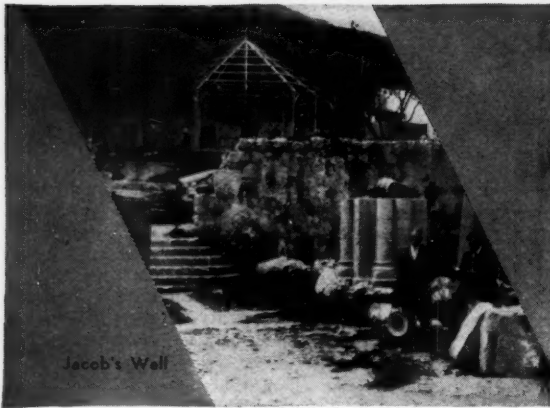
A threadbare pun says that an ambassador is a man who *lies* abroad for the

[Continued on page 660]

Entrance to a Chinese temple in Singapore. Gendreau photo.







# Living Water

By Charles J. Woodbridge, Ph.D.

## Satisfaction for every need of the human soul!

**B**ESIDE the main highway between Jerusalem and Galilee, at the entrance to the narrow pass between Mt. Ebal and Mt. Gerizim, there is an ancient well. It is at the lower level of an old Greek church. The traveler through modern Palestine is conducted by a priest to the site of the well, and there in silence he is allowed to drink from the same source as that which supplied the inhabitants of Sychar in the time of Christ.

The well is deep, so deep that the priest lets down for the benefit of his guest a wooden tray supporting four lighted candles. Down, down goes the rope, until finally the tray rests on the still surface of the water, and the candles light up the gloom of the well shaft. The well is about eighty feet deep, increasing in width as it descends.

It is Jacob's well, one of the best authenticated sites of Scripture; and even today it is used for the purposes which Jacob had in mind when he caused it to be dug.

Beside this well there took place a marvelous conversation between Christ and a woman of Sychar (John 4).

Our Lord, seeing that the Pharisees of Jerusalem were about to cause trouble for Him because of the great numbers which His disciples were baptizing, had left the plateau of Judea and was now in Samaria on His way north. His disciples had gone into the city to buy food, and Christ, being weary with His journey, was resting near Jacob's well. There came out from Sychar a woman to draw water; and there at the public well Christ spoke to her of her soul and of the living water which alone can satisfy.

**F**IRST, what is the nature of the water which Christ promised?

In John 7:37, 38, and 39, we read that on the day of the Feast of Booths, "Jesus stood and cried, saying, If any man thirst

Dr. Woodbridge, former missionary to Africa, is now a pastor in Savannah, Ga.

let him come unto me, and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." The living water, therefore, is the Holy Spirit, the Comforter, the "Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him" (John 14:17).

**S**ECOND, what are the characteristics of the water?

Like the water in Jacob's well, it is free to all men. Isaiah prophesied of the liberality with which the gift would be bestowed when he said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money" (Isa. 55:1). The living water can be obtained without money and without price. It is a gift accessible to all who would have it. A world which is dying of spiritual thirst is told, "Whosoever will, let him take the water of life freely" (Rev. 22:17).

Furthermore, the water which is promised is living. In contrast to the water of Jacob's well, from which the woman of Sychar was drawing, the gift of the Holy Spirit is like a spring of water constantly flowing and always fresh. It is a gift which imparts a new spiritual vitality to those who receive it, a constant renewal of spiritual insight and power.

Again, the supply of living water is unlimited. In seasons of drought the inhabitants of Sychar had to draw sparingly from Jacob's well, their main source of water. But our spiritual source never fails. It has never known a period of drought. There is living water for all, for the Holy Spirit is given to all who believe. No wonder the Samaritan woman wanted the water.

Finally, the water is essential to life. In Palestine water has always meant life to the natives of the country. No one who has not actually felt the intense heat of the Syrian sun can fully appreciate the significance of Isaiah's metaphor, "A

man shall be as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2).

The traveler in Palestine in the summer months can understand the fervor of the psalmist when he exclaimed, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). Hour after hour he may travel over the arid wilderness, hoping in vain for water to relieve his thirst. And when at last he sees in the distance the blueness of vegetation, the token of streams of water, his heart leaps for joy.

So it is with the sin-sick soul. Wandering blindly over the wilderness of sin, it knows not where to turn. But when at last it finds relief in the streams of living water, then, and only then, it finds peace. Then its wanderings cease, and the converted soul can say with David, "He leadeth me beside the still waters, he restoreth my soul" (Ps. 23:2, 3).

**T**HIRD, what are the results of accepting the living water?

First, the soul is thoroughly satisfied. Those who drew from Jacob's well had to draw again. Her journey to the well was probably part of the daily routine of the woman of Samaria. But he that drinketh of the living water shall never thirst. Instead of a transient, fleeting satisfaction, the converted soul has lasting contentment. How can he thirst again, when the work and the witness of the Spirit in him cause him to be a fountain of supply, when from him continually flow rivers of living water?

A second result of partaking of the living water is the "fruit of the Spirit," love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. What a change comes into a man's life when he is really converted! Instead of being a dry tree, good for nothing but to be cut down, he becomes alive, and bears fruit in those gracious habits and actions which are inspired by the working of the Holy Spirit in his life.

A third result, and the crowning result of drinking of the living water, is everlasting life, which begins as soon as one partakes of the "fount of every blessing." Aside from the fruit of the Spirit which adorns the Christian's life on earth, aside

[Continued on page 651]

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By Rev.

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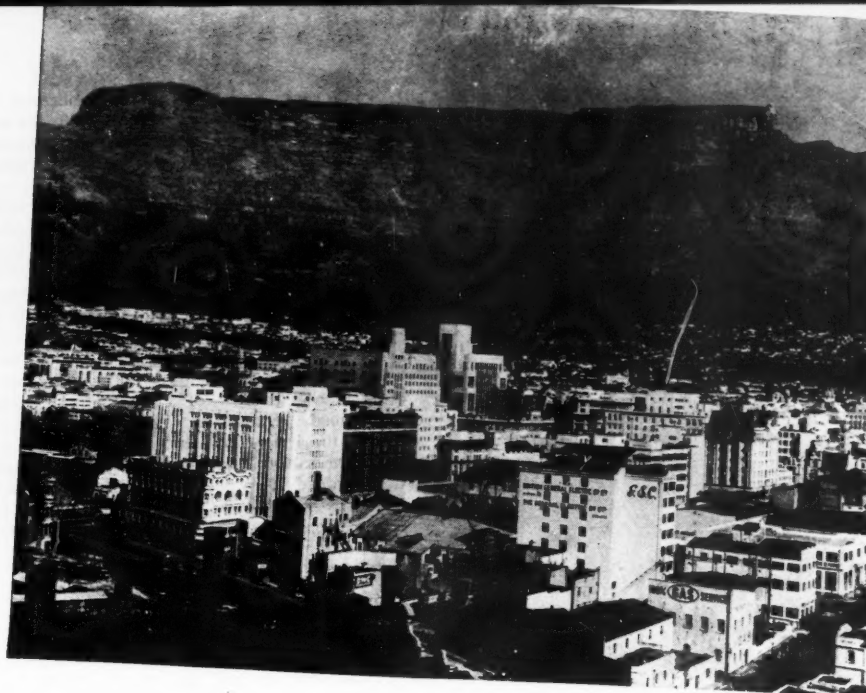
Dr. Harrison  
been pastor of  
cago, for eleven

May, 1941

Moody Monthly

# The Incomparable Book

By Rev. Eugene Myers Harrison, B.D., Ph.D.



Cape Town, South Africa, with Table Mountain in the background. Acme.

IN THE YEAR 1830 a ship was wrecked on the Cape of Good Hope. The crew and passengers escaped to land, but the ship and cargo were lost. One of the passengers was the renowned Alexander Duff, on his way to missionary service in India. As he stood on the beach lamenting the loss of his library of more than 800 volumes, a sailor appeared with a package that had been washed ashore. It was covered with chamois skin and when opened was found to contain Mr. Duff's Bible. Pressing it to his heart, Duff exclaimed: "What an augury for the future! The one thing saved from the wreck is the one Book supremely needed by the people of India and of all the world."

Here is a book which is the marvel of the ages: supernatural in origin, infinite in scope, universal in interest, personal in application, incalculable in value, regenerative in power, infallible in authority, eternal in duration, and inspired in totality—the matchless, priceless, ageless, incomparable Book.

It is the absolutely unique and incomparable Book: because of its remarkable unity; because of its prophecies so marvelously fulfilled; because of its amazing indestructibility; because of its astounding confirmation by the science of archaeology; because of its transforming power in the lives of men and in human society.

**F**IRST LET US CONSIDER the Bible's remarkable unity.

Commenced in the Arabian desert by the inspired Moses before Homer wrote his "Odyssey," and finished by the inspired John on the Isle of Patmos 1600 years later; written by more than forty different persons in three languages—

Dr. Harrison, former missionary in Burma, has been pastor of the Woodlawn Baptist Church, Chicago, for eleven years.

May, 1947

**Has your Bible become  
commonplace to you?  
You'll love it better  
after reading this  
message!**

Hebrew, Aramaic and Greek—in every variety of literary style: laws, history, drama, poetry, personal letters; composed in palaces, prisons, cottages, and deserts, by people of all grades of culture and of diverse vocations: lawyers, judges, historians, poets, kings, preachers, farmers, fishermen—it forms an absolute unity.

With all its diversities, the Bible is bound into a marvelous unity by one transcendent theme—the redemption of man from sin by the atoning death and life of the Son of God. The sixty-six separate books, collected into one volume, reveal a distinct plan and a unity of thought and purpose, without a single contradiction.

How can this be explained except on the ground that one Mind controlled and directed all these writers?

Let us suppose I went into a hall where there was an orchestra of sixty-six instruments and listened in rapt attention as sixty-six musicians played in perfect harmony. Then I said to one of the musicians, "What is the name of the selection you were playing and who wrote it?" The man replied, "We were not playing the same number. Each of us composed his own music independently and each played independently."

Would that make sense? We know that one person wrote the oratorio and that one person was directing all the players, else there could not have been

such harmony. So it is with the Bible. As the poet has said:

*"Whence but from heaven, could men  
unskilled in arts,  
In several ages born, in several parts,  
Weave such agreeing truths . . .  
Unmasked their pains, ungrateful their  
advice,  
Starving their gain, and martyrdom their  
price."*

**T**HE BIBLE'S PROPHECIES have been marvelously fulfilled.

The supernatural origin and divine character of the Bible are proved beyond a doubt by the marvelous manner in which its prophecies were fulfilled. Events were prophesied decades or centuries beforehand, and then, at the appointed time, fulfilled with precise accuracy.

The Old Testament is filled with predictions daring beyond human conjecture. Its predictions concerning Moab, Tyre and Sidon, Egypt, Assyria, and Babylon are so definite and were so marvelously fulfilled, they have stopped the mouths of scoffers who have been honest enough to face the facts.

Let one example suffice. As a judgment on account of sin, God predicted (Ezek. 26) four specific things concerning Tyre: (1) the city would be destroyed; (2) it would never be rebuilt; (3) its ruins would be cast into the midst of the sea; (4) it would become a place where fishermen would spread their nets.

Alexander the Great took the rocks and boulders from the ruins of that portion of Tyre which was on the mainland and cast them into the sea to make a causeway; thereby he reached the island and destroyed the rest of the city. Thus Tyre was destroyed and its ruins cast into the midst of the sea. And the traveler today finds ancient Tyre a place



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of rocks and ruins where fishermen literally spread their nets to dry in the sun.

But the greatest miracle of prophecy in the Bible is to be found in multiplied predictions concerning the coming of a future Person and in their exact fulfillment. Centuries before Christ was born, His place of birth, manner of birth, career, sufferings, death and resurrection were all described in detail—as in Micah 5:2; Isaiah 7:14; Isaiah 53, and many other passages.

Christ was the only person ever born into this world whose ancestry, birthplace, manner of birth, infancy, manhood, character, reception, rejection, sufferings, death, burial, resurrection and exaltation were all described centuries before He was born. Who could paint so accurate a picture of a man long before His birth? Surely God and God alone.

**T**HIRD, LOOK AT THE BIBLE'S amazing indestructibility.

No book ever written has been the object of such hatred and such bitter attacks as has the Bible. There have been those in every age who sought to besmirch it, to contradict it, to destroy it. Savage attempts were made by Emperor Diocletian to destroy every Bible, and thereby to obliterate Christianity. Thousands of Bibles were seized and burned, thousands of Christians perished, and a column of triumph was erected over the place where a pile of Bibles had been burned, the column bearing this inscription: "Extinctio nomine Christianorum" (the name of the Christian has been extinguished). But the Bible was not destroyed; it came forth to attain new conquests.

Ingersoll held up a copy of the Bible and said, "In fifteen years I'll have this book in the morgue." Fifteen years rolled by, Ingersoll was in the morgue, and the Bible lives on. Voltaire said that in one hundred years the Bible would be an outmoded and forgotten book, to be found only in museums. When the one hundred years were up, Voltaire's house was owned and used by the Geneva Bible Society. And recently ninety-two volumes of Voltaire's works—a part of the Earl of Derby's library—were sold for two dollars!

Hebrews 4:12 tells us that the Word of God is "quick" or "living." The Bible has stood the test of the ages and withstood all the assaults of its foes, and it still lives. Hated, despised, cursed, yet it lives. Condemned by atheists, scoffed at by agnostics, doubted and denied by modernistic preachers and professors, yet it lives.

It lives—as a lamp unto our feet and a light unto our path; as a guide for youth, an inspiration for the mature, a comfort for the aged; as rest for the weary, light for those in spiritual darkness, offering salvation to sinners and sustaining grace to the Christian pilgrim. The Bible lives on!

**F**OURTH, THE BIBLE HAS BEEN ASTOUNDINGLY confirmed by archaeology.

Fifty years ago critics said it was silly to believe that Moses wrote the Penta-

teuch, because in Moses' day the art of writing had not yet been invented. But archaeologists unearthed stones bearing inscriptions proving that the art of writing goes back at least as far as Hammurabi, who lived 500 years before Moses.

Luke tells us that Jesus was born in Bethlehem in the year Caesar Augustus ordered a general census taken, at which time Cyrenius was governor of Syria. The critics said there never had been a census taken in the days of Augustus, and no man named Cyrenius was ever governor of Syria; hence the Gospel of Luke was denounced as a forgery and a hoax.

But a stele was unearthed in Antioch, stating that the governor, Quirinius (or Cyrenius), had visited the city at the time of a fete honoring the emperor, Caesar Augustus. And another slab, mentioning Quirinius, says that an enrollment or census of the Roman realm was taken in a certain year, which, by our chronology, was about 6 B.C.

Ramsay, the English archaeologist chiefly responsible for bringing this evidence to light, was led from a modernistic to a conservative view of the Bible as a result of his own researches and discoveries.

Examples could be multiplied showing how archaeologists, whose primary concern was scientific, have brought to light materials which, at numerous points, afford striking confirmation of the accuracy and trustworthiness of the Scriptures.

**T**HE BIBLE HAS POWER to transform.

"The word of God is quick [alive] and powerful" (Heb. 4:12). The Bible is powerful:

1. In national life. Oliver Cromwell and the Puritans established the most Christian government England ever had. Their lives and their laws were based upon the Bible.

It is no exaggeration to say that our nation is in the backwash of a tragic moral declension due to the fact that our faith in the Bible has been undermined.

In 1620, one hundred and one courageous men and women knelt on board the *Mayflower*, around the open Bible, swore eternal allegiance to Christ, and vowed to conform their lives and actions to God's Holy Book. They revered, loved, read and obeyed the Bible as verily the Word of God, and made its teachings the laws of their commonwealth.

Family and social life are cleansed and elevated in a striking manner, where the Bible is released in its divine power, as has been demonstrated many times on the mission fields.

2. In personal salvation. Father Chiniquy of St. Anne was very devout, but his soul was filled with unrest. Like Luther in his days as a monk, he had made strenuous efforts but he had no assurance of salvation. As Father Chiniquy read his Bible one Saturday night, he was converted and transformed as he read Romans 6:23. For hours he paced the room saying, "Accept the gift and love the Giver." The next morning he told his congregation of his spiritual dissatisfaction and of his conversion, and

[Continued on page 633]

Moody Monthly

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May, 194



## Golden Nuggets for Bible Students

By KENNETH S. WUEST

[All rights reserved]

### TO GREECE FIRST

An interesting detail of Paul's first missionary journey disclosed by the Greek text of Galatians 4:13-15; 6:11, and the travel routes of Paul's time, is that when he set out from Syrian Antioch he did not intend to evangelize the cities of Pisidian Antioch, Iconium, Lystra, and Derbe, but to strike out for the intellectual centers of Greek learning, and the Roman provincial capitals of Ephesus and Corinth.

A glance at the map shows that had Paul wished to evangelize the former cities, he would have taken the shorter route over the Roman highway which ran from Syrian Antioch through these cities. As it was, he took the sea route by way of the island of Cyprus to Perga. Then he went overland, intending to go through Antioch to reach Ephesus, Troas, and the Greek mainland. Paul could have gone to Ephesus by sea from Perga, but in the autumn the violence of the winds made the sea voyage dangerous.

In Galatians 4:13, Paul says that when he came to Antioch, a sudden attack of illness made it imperative that he stay there, therefore giving up his contemplated mission to the Greek mainland. He speaks of his illness as "my temptation." The best Greek texts have "your." His illness was something that put the Galatians "to the test" (*πειρασμος—peirasmos*). It was of such a nature as to normally cause one to despise (*ἐκτινω [ekptuō]*, "to spit out, reject, spurn, loathe") the sick person, and to reject (*ἐξουθενω [exoutheneō]*) "to hold and treat of no account, to despise") him. To this temptation the Galatians did not succumb. Instead, they would have dug out their own eyes and given them to Paul.

Years afterward, he said, "Ye see with what large letters [Greek uncials, inch-high capital letters] I wrote to you with my own hand" (Gal. 6:11), the large letters being made necessary by his impaired vision. On his first missionary journey, he passed through the lowlands of Pamphylia, just before coming to Antioch, where ophthalmia was prevalent, an eye disease that gives one a repulsive appearance and induces almost total blindness. It was this illness which prevented Paul from going to Greece on the first journey, and kept him at Antioch, there to preach the gospel and found the Galatian churches. Thus does man purpose and God dispose.

On Paul's second missionary journey, he "assayed to go into Bithynia; but the Spirit suffered them not" (Acts 16:7). "Assayed" is the translation of *πειράζω (peirazō)*, "to make trial." Paul was on the Roman highway that led to Troas, the springboard to Greece. But this time it was God's will for him to go to the Greek mainland. The man from Macedonia beckoned.

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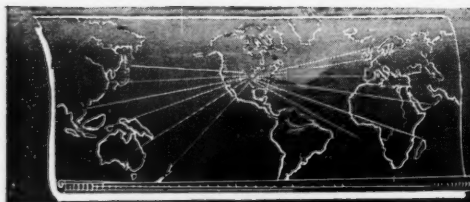
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# missions ★ Harold R. Cook



NATIVE FIJIAN VILLAGE NEAR SUVA, FIJI ISLANDS

The Fijians have been largely evangelized during the past hundred years. Nearly all of them are members of some Christian church, nearly 90 per cent being Wesleyan Methodists. However, the native Fijians are now a minority in their own land. Large numbers of indentured workers have been brought in from India and remain in the islands, still clinging to the religions they brought with them. Gendreau photo

## SOLOMON ISLANDS CHRISTIANS

Nor far from where the Americans made their initial landing on Guadalcanal, there is a stone monument bearing the names of Australian scientists who early in this century dared the hinterland in the old quest for knowledge of this earth. In the shelter of the forest brown cannibals held sway. Fourteen years later Dr. Northcote Deck, of the South Seas Evangelical Mission, braved the same interior and recovered the bones of those scientists, remnants which had been contemptuously cast aside after a gruesome midnight feast.

Yes, the world has heard a lot about the head-hunters of the Solomons, and it was not surprising that armed Americans coming to the South Sea Islands expected to have to deal with not only the cunning, ruthless Japanese soldiers, but with a savage, treacherous native people as well. What did they discover?

In the early days of the fighting on Guadalcanal, the Koio people rescued an American fighter pilot who was bruised and naked, lying on the beach. The Christian natives were able to carry out literally our Lord's words in Matthew 25:44. The American, wondering greatly at the love of these brown saints, was brought by canoe to the mission station at Nafinua. Here natives came from far and near to see him and "shake hands with 'Im American." An old native

woman was moved to tears to see that he was injured and used the only English words she knew, which were, "God bless you." One boy said, "Oh, him white all same you fella missionary." The natives had concluded that all white Americans were missionaries.

Many airmen after being shot down wondered what the natives would do to them. They might well have feared, but for the influence of the gospel. With motherlike concern and care the boys ran to rescue them. "Oh, me sorry too much long you," was a common expression of concern. Christian boys lined up and sang "The Star-Spangled Banner" in beautiful harmony and, surprising to relate, did more than most of the rescued ones could do, sang all three verses from memory.

The boys from the United States were always very generous and often asked the natives what they would like as gifts. Most heathen replied, "Me like 'im knife"; but the Christian native invariably replied, "Me want 'im one fella Bible, please." Surprised, yet delighted, many of the troops have given away their own precious copies of the Word of God. The Christian boys' knowledge of the Scriptures has impressed the Americans perhaps more than anything else.

A white man was desirous of teaching a native lad how to gamble. "Me no got any hands," said the Christian boy.

"But you have two hands. What do you mean?" said the puzzled European.

"Yes, you look 'im two fella hands," was the reply, "but two fella hands you look 'im no belong me, two fella hands they belong Jesus."—Neil Macaulay

## "CROCODILE WOMAN"

Oro Bay [New Guinea] is very flat, but a few miles inland the mountain ranges commence. The mountains look really glorious in the early morn and at sunset. Oro Bay was once the base headquarters for the West Pacific. You can imagine what it looks like—dumps, vehicles, wreckages, etc., everywhere. Many of the buildings have been pulled down lately and the jungle is growing rapidly over the dumps and wreckages, but there will always be a relic to remind folk of the past few years.

There has never been a medical missionary at Eroro, so the first thing to be done was to establish a hospital. For a few months we used a small shed. It acted as dispensary, theater, out-patients' quarters, and any in-patients were parked in small army sheds about a hundred yards away. In the meantime the former army laundry was converted into a hospital.

On the king's birthday we moved in with twenty-five patients; by the end of the week we had more than sixty, and at the end of the month more than a hundred. People walked in from miles around. It was a pathetic sight watching them arrive. Some were on improvised stretchers and others were carried on other folks' shoulders and backs.

One day, while we were at lunch, we noticed a dark bundle being carried on a pole through the station. My curiosity was immediately aroused. The house boy told us it was a crocodile, but we couldn't see its head. We called the people over. Goodness! It wasn't a crocodile! It was a poor sick woman rolled in wire netting and tied to a pole! She had been carried over thirty miles like that! For the entire time she was in the hospital she was known as the "crocodile woman."—Jean Henderson, in *A.B.M. Review*

## NEW CHINESE TESTAMENT

A translation of the New Testament directly from the original Greek into Chinese has been completed by Lu Chen-chung, research fellow in the School of Religion at Yenching University in Peiping, China.

This is said to be the first attempt to transfer the original Greek into Chinese without going through the medium of another language. It is, therefore, said to be free from a number of inaccuracies and ambiguities which are contained in the present Chinese Bible.—*World Outlook*

## OPPORTUNITIES

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## RELIGIOUS

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## CONVICTS

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## OPPORTUNITY IN THE ANGLO-EGYPTIAN SUDAN

Our most important opportunity of recent years lies before us as the Sudan government, following negotiations, has invited the Sudan Interior Mission to open linguistic missionary work among several of the Sudan's twenty to thirty small untouched pagan tribes. This will mean the coming of specially trained workers whose task it will be to analyze what they hear, make dictionaries and grammars, translate part or all of the New Testament, and carry on literacy campaigns among the people. This work will take from five to ten years, during which time we believe the Lord will give many souls and cause His church to be established in many tribes.—Howard Borlase, in *Sudan Calling*

## RELIGIOUS LIBERTY IN POLAND

The day following my arrival in Poland, I was cordially received by the Polish government's director of religion. I found him exceedingly sympathetic toward evangelical work, particularly the project for opening a Polish Bible institute in Warsaw similar to the Russian Bible institutes already established in Toronto, Canada, and Rosario, Argentina. For, you see, Poland is now open for the preaching of the gospel and the distribution of gospel literature. New work, too, may be organized, and one has permission to travel from village to village and city to city with the gospel.

The first postwar conference of evangelical Christians met in Warsaw in October. Fifty-nine representatives came from different sections of Poland, braving all sorts of transportation problems. It was my privilege at this conference to meet many of the missionaries we used to support before the war. Many of them fell on my shoulders and wept for joy to think that we could meet once again.—Peter Deyneka

## SCHOOL STRIKE IN INDIA

The chief topic of conversation in Guntur for several weeks in the fall was a strike in Andhra Christian College. It began, it is said, when a small group of students was dropped after the fall holidays, because of poor work and absences. In a group of twelve hundred students this would seem to be a normal, routine procedure—but not now!

These students demanded reinstatement and tried to enforce their demands by bringing in a mob from the streets. Dr. Sipes, the principal, of course refused these efforts at intimidation. The next day the college was picketed, and since the Indian situation is so touchy just now, it was thought wise to close the college temporarily.

It should be said that only a very small minority of the students were in any way implicated, or even sympathetic. Their education has, nevertheless, had a severe set-back because of mob rule.—Mrs. J. Finefrock, in *The Foreign Missionary*

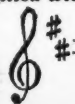
## CONVERSION OF HINDUS PROHIBITED

A law forbidding conversion of a Hindu to Christianity has been passed by Ser-

May, 1947

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juga State, in the central provinces of India. Not only natives but missionaries are threatened with fines and imprisonment. The fact of the matter is that the native rajahs have always been under the control of Hindu priests, and missionaries have never been allowed to enter this small, backward jungle state. All native Christians who have drifted in from surrounding areas have been severely persecuted and driven out of the state.—*Global Missions*

### THE ESKIMO IN CANADA

The Eskimo are a happy, friendly people. They are short and stockily built, have brown skin and straight black hair. They are habitual smokers and tea drinkers. They wear caribou skin clothes—usually two parkas, one with the fur next to the skin and the other with the hair out. The fact that the Hudson Bay Company sold only eight bars of soap during the winter of '44-'45 proves that they seldom wash.

They hunt caribou for meat and for dog food, and trap foxes for their supplies. In the spring they hunt seals for dog food along the floe edge. The seal skin is used for footwear, and seal line is cut from the neck of the big square flipper seal. They start behind the head and cut a strip one-half inch wide in a spiral back to the flippers, thus making a long line. The seal skin boots, or kamik, are completely waterproof.

Because of the scarcity of walrus, they seldom catch any around here. One walrus will supply enough food for one dog for a year. White whales supply a large quantity of oil, a supplement to dog food, but are hard to catch. Arctic char are sought for, but are not plentiful in these waters.

The wind blows hard much of the time, making the cold penetrate all the more. Hudson Bay freezes over about eight miles out. Since we are close to the open salt water, the east winds are chilly indeed. The winters are long; the ice in the bay left July 11 last year. The temperature ranges from 10 to 40 degrees, and usually hits around 55 below for a time. In December we have about four and a half hours of daylight.

The Barren Lands are made up of low, flat country with hundreds of lakes and muskegs. There are no trees. Some berry bushes grow about six inches high in the summer. The picture is indeed drab, but this only makes us realize how empty and barren are the souls of these Eskimo. They have been beaten and cheated by whalers of the past century and the unscrupulous traders of this century. They trap from five hundred to several thousand dollars' worth of fur, throw it on the counter, only to receive tobacco, flour, trinkets, etc., in return. They know no value of money.

The white man has exploited the country for its wealth, using the Eskimo to gain his purpose, while thousands of Christians wear the fur he traps to church services each Sunday and sing, "Send the Light," never once having a concern for the souls of the Eskimo! Will you come up and help us?—G. Ledyard, in *The Northern Lights*

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Moody Monthly

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May, 194



HELEN PRISCILLA STAM

Many of our readers are familiar with the story of John and Betty Stam, whose martyrdom in China took place on December 8, 1934. The three-month-old baby daughter, who was so wonderfully rescued after her parents' tragic death, is now a young lady of twelve years. Through the kindness of her maternal grandfather we reproduce her picture above. Helen Priscilla has recently returned to China with her missionary aunt. She says, "I am determined to be a medical missionary to Chinese women."

#### A CHILD'S FAITH IN MEXICO

The other night after Bible class, as we were explaining the way of salvation a little more to neighbor Mauro, and Amalia was urging him not to put off accepting the Lord, we asked little brother Rodrigo, who himself had just come to the Lord, "What did the Lord do for you when you accepted him, Rodrigo?" A shy smile, and then, "Why, He accepted me, too!"—M. Morrison and V. Waterhouse.

#### CONGO PROBLEMS

Missionary work in Congo may be likened to jungle warfare, not only in its natural aspect, but in its moral and spiritual. Deep-rooted, vicious, tangled and ugly superstitious fears and practices bar the advance of the gospel and provide pockets of resistance for the forces of evil which persist in the lives of those who have accepted Christ, and then work havoc in the church.

"The religious background of the native for generations has been inextricably tied up with magic. It maintains its hold on the subconscious minds of all but a few of our best Christians, who consciously would sincerely disclaim all belief in it. Many natives still regard baptism and the Lord's Supper as among the best kinds of magic available."—*Congo Mission News*

Let us write the record of hurts and wrongs done to us in water, and of kindnesses shown to us in stone.

If thou canst not make thyself such as thou wouldst, how canst thou expect to have another according to thy liking? —Thomas à Kempis.

May, 1947

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At left, crossing a Bolivian river. Insets: Miss Barter, one of our missionaries in Arabia; and a group of Christian converts in India.

## "The Field is The World" Matt. 13:38.

CHARTERED in 1934 for the specific purpose of establishing and conducting "truly Biblical Missions among all nations," The Independent Board for Presbyterian Foreign Missions now provides for Bible-believing Missionaries a background free from the blight of rationalism. As was to be expected, "the good hand of our God has been upon us." And in response to prevailing prayer, He has seen fit constantly to widen the scope of our ministry.

In all, as of December, 1946, sixty-one consecrated, well-equipped missionaries were under appointment from this board. Twelve of these had gone out the preceding year; and our missions had increased from

five to nine in number—one each in China, India, Arabia, Palestine, Kenya Colony Africa, Peru, Bolivia, Chile and Mexico.

This year, God willing, we expect to send forth thirty new missionaries, our largest number thus far. We have long known that God would have us re-enter Korea; and believe He also calls us to enter Japan. We shall have workers for these new stations—may we have your prayerful cooperation?

Two earnest missionaries write from India: "We cannot go back into a work so overwhelmingly educational that the Gospel has no place. Could we serve under your Board?"

Such rapidly opening doors mean rapidly expanding work. Will you pray for us? For information address The Treasurer, Dept. M547

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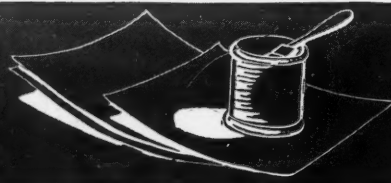
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# POTPOURRI

★ Harold L. Lundquist



## A MOTHER'S DAY REMINDER

After you've told your mother  
How much she means to you,  
There still remains another  
Big thing for you to do.

After you've sung her praises  
In poetry and song,  
You've still a duty before you  
That will last your whole life long.

After you've worn a flower  
To honor her memory sweet,  
You owe her another secret  
To make your gift complete.

After you've given your mother  
The best gift you can give,  
You owe her still the finest life  
That you know how to live.

—Author Unknown

## EXAMPLE FOR MOTHER

How much I owe to my mother for  
having so exercised me in the Scriptures  
as to make me grasp them in what my

correspondent would call their "concrete whole," and, above all, taught me to reverence them as transcending all thought and ordaining all conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the Book thoroughly myself. As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased until I went to Oxford. She read alternate verses to me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; that she did not care about, but she made sure that as soon as I got hold of it all, I should get hold of it by the right end.

In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law, and all; and began again at Genesis next day. If a name was hard, the better the exercise in pronunciation; if the chapter was tiresome, the better the lesson in patience; if loathsome, the better the lesson in faith that there was some

use in its being so outspoken.

After our chapters (two or three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed, none from visitors, who either joined in the reading or had to stay upstairs, and none from any visitings or excursions, except real traveling), I had to learn a few verses by heart, or to repeat to make sure I had not lost something of what was already known; and, with the chapters here enumerated, I had to learn the body of the fine old Scottish paraphrase, which are good, melodious and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound.

It is strange that of all the pieces of the Bible which my mother thus taught me, and which cost me most to learn, and which was to my child's mind chiefly repulsive—Psalm 119—has now become of all the Bible the most precious to me, in its overflowing and glorious passion of love for the law of God.—John Ruskin

## FIELD OR FORCE?

The minister wants his people to be co-workers with him in the work of the church. Dr. Charles H. Parkhurst, a noted Presbyterian minister, who was pastor of the Madison Avenue Church in New York for nearly forty years, used to say that he wished that his people could understand that they did not constitute his field but his force. It would be a great thing if every church could catch that distinction. As an actual fact, most churches think of themselves as constituting the minister's field. They expect him to spend the major part of his time looking after the church members. Some of them have to be coddled.

Just here comes to me a story from the life of one of the greatest home mission workers our church has ever produced. There was an old saint in one of his fields who kept grumbling because he did not come to see her often enough. Finally he said: "Sister, I am too busy trying to save the unsaved among us to spend too much time with the saints; but I promise you that when we get to heaven I will drop in some morning and stay a thousand years."—Christian Observer

## "PEPPY PRODIGIES"

From time to time we hear that some successful minister is in the habit of making a prodigious number of visits in his parish. Dr. So-and-So averages fifty calls a week, we are told. The Rev. Mr. Such-and-Such piles up a total of two thousand calls a year.

The writer has no quarrel whatever with the man who is able to do such amazing pastoral work and to keep it

## THEY LOOK ALIKE



Can two walk together except they be agreed?—Amos 3:3

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from being superficial. Some men are endowed with extraordinary energy and can work from 6:00 or 7:00 a.m. to midnight regularly without apparent strain.

But it is objectionable to have such an extreme standard presented to the average pastor as if he should work the same way. Must we all be "peppy prodigies"? Must a man be a community Jack-in-the-box, popping in and out of the homes of bewildered people?

Many conscientious pastors will find such a standard objectionable for several reasons. In the first place, it emphasizes quantity rather than quality. Such visitation is almost certain to omit Scripture reading and prayer. It leaves little time for what is often the gradual disclosure of deep needs. There are occasions when a man with a shepherd's heart will stay an hour walking through the valley of the shadow.

Second, such a standard may be impossible. Some home mission workers must push their cars over miles of a washboard road to see one isolated family, or must drive twenty-five miles from their manse before they can even begin to visit in one of their fields. It may be impossible for the hard pressed city pastor who has limited physical resources. Didn't Woodrow Wilson require nine or ten hours of rest each day?

Third, such a standard may encroach upon the hours of study or the demands of administrative and committee work. A man must keep fresh spiritually and intellectually; he often has duties of administration in the presbytery, synod and assembly in addition to those of his parish and community.

The writer is convinced\*that each man must work out his own salvation as the Holy Spirit leads him from day to day, always aiming, of course, at a well-balanced, efficient schedule full of honest labor. When we get to compiling impressive records so we can talk about them, one of those seven ugly ducklings is sure to be waddling around nearby and the name of that duckling is pride.

—*The Southern Presbyterian Journal*

#### ALONE

A rather pathetic little story, showing how lonely life can be in such a great city as London, came to light recently. One of the girl telephone operators at Broadcasting House, the BBC's headquarters in London, came to work one day, sat down at her switchboard to take an incoming call and found that she could not speak. Her voice had completely gone. When she was asked why she had come to work in such a state and had not sent a message to say that she had temporarily lost her voice, it was revealed that until the girl tried to speak at the switchboard she had no idea that there was anything the matter with her voice. She lives alone, had made her breakfast and left her flat for work, put her fare into the automatic machine on the Underground Railway and taken a ticket, taken her seat in the train, walked from the station to Broadcasting House, taken her place at her switchboard—all without speaking a single word.

May, 1947



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## Russians DESIRE the Bread of Life

Multitudes of Russians that have no one to preach to them can be reached with soul-winning literature. They write from many countries requesting it. This Mission has produced considerable quantities of Russian literature, read by all classes of Russians, including professors, engineers, Greek Orthodox clergymen, and other spiritually-hungry intellectuals.

But at present we are unable to respond because our stock of Russian tracts, pamphlets and books is nearly exhausted. The publication of reprints as well as of new, sound, non-sectarian literature in that language has been started. This spiritual food for both saved and unsaved will be shared with other missionary societies for worldwide distribution.

Rev. N. J. Poysti, Field Superintendent of this Mission, whose parents were saved in St. Petersburg (Leningrad) under Lord Radstock, is one of the world's best-qualified spiritual writers in Russian. Since spiritual literature is the key to the evangelization of the Russians, the burden of responsibility for this stupendous task rests heavily upon him.

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Jesus Christ are still bearing fruit through the mission's widening ministry in the world's largest Jewish field.

The Lord is leading to greater opportunity for Jewish evangelization through purchase of our new mission quarters at 149 Avenue B, New York City—now used as the center of our Gospel activities.

A copy of our News Letter will be sent free on request. Address: Miss Ruth Angel, General Director, P. O. Box 108, Cooper Station, New York 3, N.Y.

There is a lovely little hymn we seldom sing which says:

*"There are lonely hearts to cherish  
While the days are going by;  
There are weary souls who perish  
While the days are going by.  
If a smile we can renew  
As our journey we pursue,  
Oh, the good we all may do,  
While the days are going by."*

—Evangelical Christian

### MY GARDEN OF LIFE

I want you to come walk with me a little while today in the garden of life. There is nothing I believe can touch one so much as working in a flower garden. It seems the feel of good warm earth crumbling between one's fingers goes straight through to one's heart and does something to the soul.

Don't you love to go into your garden early in the morning before everything wakes up—while that fresh smell of dew is all over? Then at noonday, when the sun is highest, that is when the flowers seem to be their gayest selves. And I can never miss a peep, at least, at sundown. It seems to me then is when my garden is nearest to the heavens—so still and quiet with the stars beginning to shine down.

I love the sunshiny days and the rainy ones, too. Haven't you been in your garden just after a shower of rain and could you ever forget that fresh, clean odor which words cannot describe?

Life seems so easy for the flowers. God gives them everything they need for life—sunshine and rain, morning, noon, and night. He gives them nourishment and they grow and blossom. Why cannot we be more like the flowers? If we would only try to be, life would be so easy and happy for us, too.

God has given us everything we need to grow and blossom in this garden of life just as He has the flowers. He has given us so much. It seems we give so little in return.

For nourishment He gives us love—and prayer. If we only keep those two things in our lives, we will need nothing else to make them beautiful.

But sometimes we feel our part in this garden is so small that it is not important. The important tasks are for others bigger and stronger than we. But have you ever noticed that some of the smallest flowers give the sweetest fragrance? So it is with our lives—often the smallest give the most beauty to life.

Then let us go out into our garden early in the morning in prayer, and plant love. We will grow more beautiful in the noonday sun. And when the evening comes to us and the sun goes down on our life's garden, may we go out to meet our Lord and Master unafraid.—Margaret Moore Jacobs

### MOVIES WARP FACTS

This generation has discovered sex and is making the most of it, being greatly excited about it all as though sex always had not been one of the greatest forces

Moody Monthly

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May, 19

in human life since the Garden of Eden. The movies are the worst offenders. They make sex something distinct from ordinary life, dressing it up, drawing it into artificial situations. Young people, inexperienced and ready to be excited by it, get the wrong ideas.

It is all very well to say that young people of this generation know the facts of life. It is one thing to know facts, but quite another to understand their implications, their consequences, and their responsibilities once they are set to work in people's lives.

Sex is humanity's great trust, great gift. It is the force that carries life down the generations. It is the source of creative power in all workers.—Angelo Patri

#### PRESSED

*Pressed out of measure and pressed to all length;*

*Pressed so intensely it seems beyond strength;*

*Pressed in the body and pressed in the soul;*

*Pressed in the mind till the dark surges roll;*

*Pressure by foes, and pressure by friends;*

*Pressure on pressure, till life nearly ends.*

*Pressed into loving the staff and the rod;*

*Pressed into knowing no helper but God;*

*Pressed into liberty where nothing clings;*

*Pressed into faith for impossible things;*

*Pressed into living a life in the Lord;*

*Pressed into living a Christ-life out-poured.*

—Annie Johnson Flint

#### ON MORALITY IN WORDS

"What we need today," said a prominent Y.M.C.A. leader to a group of friends around a luncheon table, "is good, old-fashioned honesty in the use of words. Words with a definite meaning firmly established by many years of common usage are used again and again to convey, or rather to cover up, concepts entirely at variance with the original meaning of the word."—American Lutheran

#### PAYING FOR ANOTHER'S ACCIDENTS

The increase in liquor consumption and highway accidents is contributing greatly to higher automobile rates. As a non-drinking driver, my expectancy in having auto accidents is very low. Why should I be called upon to pay, through my insurance rate, the most of the thousands of liquor-caused auto accidents? They are increasing every day in proportion to the very much larger liquor consumption since the war's end. Somewhere it must stop, or the rate will become prohibitive. I challenge insurance companies to open their eyes and put the cork in the bottle which holds the solution to this problem.—Harley L. Stuntz

May, 1947

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"One of the parcels contained a little rubber doll, among other things, and our children simply went crazy with joy. For years they have had no toys. We danced together with them sharing their happiness, and tears of joy came to our eyes.

"Dear Pastor, when your parcels first arrived we were in the most dreadful situation, exhausted by years of inhuman suffering, and in addition our little girl was down with typhoid fever for seven weeks. At such a time our Crucified Saviour stretched out His merciful hands to us through His disciples in America and rescued us unworthy ones.

"Daily we pray for you and for all the friends of your Society. May our Heavenly Father be gracious and bless you all."

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## Deception—Satan's Masterpiece for This Age

[Continued from page 607]

*The Education of Free Men in American Democracy:*

"Although the boundaries of this faith are elastic and changing, the following articles, related and interwoven, must be included:

"First, the individual human being is of surpassing worth.

"Second, the earth and human culture belong to all men.

"Third, men can and should rule themselves.

"Fourth, the human mind can be trusted and should be set free.

"Fifth, the method of peace is superior to that of war.

"Sixth, racial, cultural, and political minorities should be tolerated, respected, and valued."

I wouldn't read this if this were in a volume on economics or philosophy, but this is a textbook on religion! There are the words freedom here, and power, and education; but, beloved, there is no God here. There is no Christ here. This is nothing else than the work of the enemy of the Lord Jesus. This is the sowing of tares.

LET ME REFER to a very serious matter of our day—the increasingly powerful UNESCO, the United Nations Educational, Scientific and Cultural Organization. This is a powerful body. They are going to broadcast around the world. They are going to hold meetings around the world. They plan to undertake to newly educate the world. This is quite a task, and this involves a lot of power. So when they began to form some months ago I wondered who would be at the head. In December we heard. An out-and-out atheist, grandson of Thomas Huxley, Julian Huxley, who hates God and hates the Word of God. He says so.

And in that conference in December, which the UNESCO held in Paris, the outstanding speech was made by a French professor, in which he said that the greatest achievement of the nineteenth century, spiritually, in this—that God is dead.

Now, beloved, this government pays for that. America is pouring millions of dollars into this kind of diabolical sowing. Just at this time when the Church awakens out of some slumber and begins to arouse its young people and to sow Europe with the gospel, we have these tares sown.

Note what it says. They are to grow—to the harvest. I believe that in the last days the children of God will be closer to what God wants them to be than at any time in the history of the Church. They are growing to the harvest. And I believe the children of the Evil One will be more diabolical as this age comes to an end, and that with each day that passes we are coming nearer to the hour when it is Christ and Antichrist, when it is God and no God.

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Moody Monthly

The tares and the wheat have always been here. They will come to a head just before the harvest.

Do you know what this means for you and me? I think it means two things. The first is this: you and I have got to be, in these last days, exactly what we were supposed to be by the grace of God.

If He has sown us into this world as the children of God, we ought to be the children of God. If tares are worthless, but look like wheat, you and I ought so to live that there won't be any question but that we have something no cultural organization can ever give.

There should be a distinction between what you and I are, growing in the world, and what the children of the devil are, growing in the world, so that people will know we have been with Jesus.

**U**LTIMATELY there will be a harvest. The harvest is the end of the age. Thank God, the harvest is supervised by the Lamb of God Himself. Not a world dictator, not a smart intellectual; not on a racial basis, not on an economic basis. This world over which Satan is prince will be reaped by the King of kings and Lord of lords!

It is ultimately His world, and you and I by His grace are His wheat, His children; not by any merits of our own, but so He has brought it about by His mercy and grace and love.

We are getting closer and closer to what Willkie rightly called "One World," a smaller, smaller world, where every man's testimony counts for more than it ever did, where the radio can now engirdle the globe in a moment, where a testimony for Christ is more important now than ever in the history of the world.

You and I are going to be, by His grace, the children of God in this world, and out of that will come the fulfillment of His words, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16).

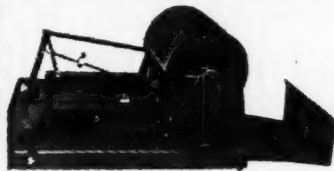
Do you know these words in I John 3:9, 10 (R.V.): "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil." In this righteous living "the children of God are manifest, and the children of the devil," for "whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

By His grace, you and I, until the harvest comes, are going to manifest that we are the children of God. For that has He sown us into the fertile soil of lost humanity, to grow as the sons of His kingdom.

"I am not much of a mathematician," said the cigarette, "but I can add to a man's nervous troubles; I can subtract from his energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work, and discount his chances for success."

May, 1947

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Mrs. Lewis reading the Bible to the saloon keeper. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Jn. 12:24.

**B**ACK in the stirring days of Lincoln, the great emancipator, Mrs. Delecta Barbour Lewis lived in a tiny American village with her children and a drinking husband. So much of his time and hard-earned money went to the tavern that his home was well acquainted with both poverty and shame.

One morning, driven to desperation, Mrs. Lewis pinned her faded shawl around her thin shoulders, put on her old bonnet, and with her little Bible in hand, repaired to the village saloon. She left her little son, Dio, ill fed, ill clad and ill shod, standing outside. In those days, a truly respectable lady never set foot in a liquor store. So the saloon-keeper was thunderstruck as this gentle woman entered.

"Sir, will you let me read to you what God says about your business?" she inquired. Receiving a surprised assent, Mrs. Lewis read from Habakkuk 2: 15-17:

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!"

"Sir, these are God's words, not mine. Shall we pray about your business?" And such an agonized prayer went up that day from that foul drinking den as reached not only the ear of God but the heart of the sobered saloonist. In God's own providence, it is still reaching hearts around the globe with ever increasing power.

As Mrs. Lewis turned to leave him, the thoroughly rebuked man exclaimed: "Madam, I'll never sell your husband another drop of liquor!" They shook hands, and the quiet mother went happily home.



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FOR GOD AND HOME AND NATIVE LAND

# Practical and Perplexing Questions

★ Nathan J. Stone

## THE OMNISCIENCE OF CHRIST C.B., Cicero, Ill.

**Question:** Why did the Lord Jesus say in Mark 13:32 that even He did not know the date of that particular time of which He was speaking? Was He not omniscient while He was on the earth? And how does "I and the Father are one" fit into this question?

**Answer:** This question involves the mystery of the union of the divine and human natures in one Person, "the man Christ Jesus" (I Tim. 2:5), or as the Revised Version puts it, "himself man, Christ Jesus." The Lord Jesus was altogether man as well as God. It was necessary for Him to become man, a partaker of flesh and blood (Heb. 2:14), to represent mankind in death for its sins, paying its penalty. This in itself implies a limitation. It was a self-imposed limitation of the omniscience which is His as the eternal Son.

This is more directly stated in Philippians 2:6, 7, where He is said to have "emptied himself" (R. V.), in order to take upon Himself "the form of a servant" and "the likeness of men." The "emptying," however, most certainly was not and could not have been of His Godhood or deity—that would be impossible—but of His rights as God the Son. In this connection it is particularly fitting that His limitation as man be mentioned by Mark (Matthew and Luke do not mention it in recording the same discourse), who portrays the Lord Jesus as the Servant.

With regard to Mark 13:32, there are those who think there is a distinction in this self-limitation as between "chronological and geographical data," etc., and His powers in miracle and discernment, which apparently were not limited. Yet even these latter powers were exercised by Him through the operation of the Spirit of God, as in the casting out of demons (Matt. 12:28; Luke 11:20), and on this analogy, His other miracles also.

His self-limitation is part of the mystery of His coming and purpose, of His submission to the Father in coming to do the Father's will. Christ is the Son in different aspects, not only in His humiliation as Son of Man, but in the power and glory of His resurrection and reign, and especially in His divine essence. So in spite of this limitation as man, He could say, "I and the Father are one." They were one in essence. They were one in perfect holiness and love. They were one in purpose, particularly the redemption of man through the cross. This unique oneness with the Father is emphasized in this very verse which implies His limitation as man.

It is not surprising that man or even angels should not know exactly the time

to which He was referring, but it is surprising that "neither the Son" should know it. It is well to remember, however, that the purpose of this discourse was not to call attention to His self-limitation as Son of Man, but to show the certainty and the imminence of His return. It is the event, not the exact time, which is important. It is more important, perhaps even necessary, that the exact time be not known, so that watchfulness and faithfulness be the constant attitude and practice of the believer.

—P&PQ—

## D. L. MOODY AND THE SABBATH Mrs. E.B.K., Freemont, Ohio

**Question:** Seventh Day Adventists lecturing here recently have quoted D. L. Moody to the effect that he endorsed the keeping of the fourth commandment and that he said it was as binding today as in the time of Moses. The speaker did not state that Moody himself observed the seventh day. Will you please answer this statement. I always felt D. L. Moody practiced what he preached.

**Answer:** It is significant that the lecturer you mention did not say that D. L. Moody himself observed the seventh day. He most certainly did not. This should be sufficient to show that he held no such view as that seventh day observance is binding today, for D. L. Moody certainly practiced what he preached. It is common for such lecturers to take isolated statements or words which mean something altogether different in their contexts, and present them as proof of their contentions. No source of these alleged statements is given.

The fact of the matter is, that while Mr. Moody spoke of the "Sabbath," to him it was always Sunday. No one would have understood him otherwise in his day. In his sermon on "How shall we spend the Sabbath?" in his volume *Golden Counsels*, published by the United Society of Christian Endeavor, 1899, page 7, he states: "When I was a boy, the Sabbath lasted from sundown on Saturday to sundown on Sunday." Then he proceeds to develop his theme, not only without a single word or intimation that he thought otherwise then, but constantly mentioning Sunday as his Sabbath.

For the same reason he inveighs against the Sunday paper in his sermon on that theme, pages 34-37, where he says: "The next time you purchase a Sunday paper . . . think that you are aiding in preventing thousands of your fellows from enjoying the privileges of a *Christian Sabbath*" (italics ours).

To quote D. L. Moody, therefore, as supporting a seventh day Sabbath is, to say the least, untrue. Probably D. L. Moody's use of the word Sabbath has

been distorted to mean the seventh day.

—P&PQ—

## DESTRUCTION OF THE TEMPLE J.L., Cleveland, Ohio

**Question:** Who destroyed the Temple in A.D. 70 and why was it destroyed?

**Answer:** Both Temple and city of Jerusalem were destroyed by the soldiers of the Roman general Titus, although according to the contemporary Jewish general and historian, Josephus, Titus tried to prevent the destruction of the Temple, but was unable to restrain his passion-inflamed soldiers.

The Temple was destroyed, first, as a judgment in direct fulfillment of the prediction uttered by the Lord Jesus in Matthew 24:2; Luke 19:44. See also similar predictions concerning the first Temple, in I Kings 9:7; Jeremiah 26:18; Micah 3:12. He had come to them with a message of pardon and peace. But they refused (Luke 19:42) and had to go through a discipline of judgment and suffering which continues to this day.

The Temple was destroyed, second, because everything for which it stood was fulfilled in Christ. He was the true temple (John 2:18-22) on whom the Shekinah glory rested (Matt. 3:16, 17; John 1:14), and in whom all the fullness of God dwelt (Col. 1:19). His body was the veil of the temple rent and His blood the new and living way into the Holy of Holies (Heb. 10:19, 20).

The Temple with all its sacrifices, service and furniture was a figure of which He was the reality (Heb. 9:9), and the shadow of which He was the substance (Heb. 10:1). He became both our Sacrifice and our High Priest, our Light and our Bread. Consequently, there was no further need of the Temple and its ministry. It stood for nearly forty years after He accomplished His earthly ministry, as a period of testing and further opportunity for Israel as a nation, which ending in failure, the Temple was destroyed.

—P&PQ—

## THE UNBELIEVING SPOUSE E.D.E., Sedro-Wooley, Wash.

**Question:** Please explain I Corinthians 7:12-14. Does this mean that the unbelieving spouse is saved because his or her mate is a believer? Please also explain 7:16.

**Answer:** This passage was intended to teach a saved spouse that continuance of the matrimonial relationship was not defiling to him or her as a believer. Evidently some were inclined so to think. The marriage relationship was to be maintained unless the unbelieving partner desired to depart. The "sancti-

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## WOMEN

H.J., Mich

**Question:** 15 mean t have long

**Answer:** nected wi ering of v of the sar place mu although



fication" of the unbelieving member mentioned in verse 14 is not that inward sanctification or setting apart which is the work of the Holy Spirit in the believer, but it appears to be that which comes from being connected with the body of Christ through union with a believing partner.

This is made clearer in the Revised Version, which substitutes "in" for "by" in the words: "For the unbelieving husband is sanctified in the wife..." This does not mean that an unbelieving partner is *saved* because the other is a believer. Verse 16 makes this clear in dealing with the *possibility* of the salvation of the unbelieving spouse.

There is difference of opinion in this verse only as to whether the apostle is urging the believing partner to persuade the unbelieving one to remain on the ground of the likelihood of conversion; or whether he seems to be counseling the believer not to urge the unbelieving one to remain who is determined to part, because one doesn't know how long it may be before such a one may become a believer—it may be a long time, perhaps never. The latter view seems to be what the apostle has in mind.

—P&PQ—

#### THE CROSS TO DRAW ALL C.H.N., Reading, Mass.

**Question:** John 12:32 reads: "And I, if I be lifted up from the earth, will draw all men unto me." Is this a mistranslation, since we see only a small number drawn to Christ.

**Answer:** There is no mistranslation. Two interpretations are possible. The "all" may refer to all who are drawn as distinct from those who are *not* drawn. There are those who are drawn of evil, submitting themselves to its seductive snare and power, who have chosen darkness rather than light (John 3:19, 20), indifferent to the claims and call of God. These appear to be in the great majority these days, and perhaps always. But the word "all" in this verse may be understood in the sense of the final triumph of the Lord Jesus Christ, for which there is justification in the context. In His death there was the judgment of the world and the casting out of its prince (v. 31), which certainly indicates His triumph. Although not now yet fully manifest, it will yet be when He reigns as King of kings and Lord of lords, and the kingdoms of this world will be His. In the Greeks who came at that time desiring to see Him, He no doubt saw a figure of that final triumph.

—P&PQ—

#### WOMEN IN THE CORINTHIAN CHURCH

H.J., Michigan

**Question:** Does I Corinthians 11:14, 15 mean that all Christian women should have long hair?

**Answer:** This question is closely connected with that of the veil or head covering of women mentioned in verses 5, 6 of the same chapter. The times and the place must be taken into consideration, although some people do not think so.

May, 1947

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Corinth was a pagan city and a very wicked one. It would have been considered a disgrace for a woman to appear in public unveiled. Such a one might as well be shorn, said the apostle, for to be shorn was the badge of immodesty.

The teaching here apparently is that the woman who speaks or prays in a mixed assembly should do so with the womanly modesty and decorum such an assembly demands. For among the disorders prevailing in the Corinthian church "women had forgotten the modesty of their sex, and came forward, unveiled (contrary to the habit of their country) to address the public assembly." In the new liberty and equality which Christ had brought, many women may have been tempted to discard the veil, the sign at that time of their dependence and the protection and authority of a husband.

As for the hair, it is hardly possible to determine now exactly when hair is short or long, but certainly it does no violence to the distinction between the sexes. Among truly Christian women, womanly reserve and modesty, as well as common sense and common custom, will dictate their practice in the matter. The apostle was concerned that everything should be done decently and in order in the church, without outrage to common custom and amenities.

—P&PQ—

#### ERRORS IN THE BIBLE

L.M., Hutchinson, Kan.

Question: II Chronicles 21:20 makes Jehoram, king of Judah, forty years old when he died, and 22:2 states that Ahaziah his son was forty-two years old when he began to reign. This obviously cannot be so. How can it be explained?

Answer: It is quite true that this is so stated in II Chronicles. II Kings 8:26, however, declares Ahaziah to be only twenty-two years old when he began to reign. The Syriac and Arabic versions of the Bible also declare Ahaziah to be twenty-two years old when he began to reign. The Septuagint or Greek version of the Old Testament, written in the third century B.C., states in Chronicles that he was twenty years old, and in IV Kings (our II Kings), twenty-two. Evidently, then, Ahaziah was twenty-two years old at that time. This does not clear up the discrepancy, however.

As great a scholar as Bishop Lightfoot attempted to clear this up by interpreting the forty-second year of Ahaziah mentioned in II Chronicles as the forty-second year of the house of Omri, king of Israel, the great-grandfather of Ahaziah through his mother Athaliah. Matthew Henry believes it to mean the age of his mother Athaliah, which he thinks was given in reproach to Ahaziah because he was a mere puppet in the hands of his mother, the real ruler of the kingdom. These views seem somewhat fanciful and can hardly be supported by the plain statement of the text which is, "Forty and two years old was Ahaziah when he began to reign."

It must be understood that numbers were expressed originally in the Hebrew

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by letters and the numeral letter for forty could easily have been substituted for the numeral letter for twenty, a very slight difference in the more ancient Hebrew characters, judging from the Samaritan letters. If so, the error was simply perpetuated by later copyists and finally incorporated into the present Hebrew text which dates from between the second and ninth centuries A.D. We hold the Bible to be infallible in the original manuscripts as first given and written. The testimony of the ancient versions bears this out. Besides, such present errors are so comparatively few and slight as to be of no consequence.



## The Incomparable Book

[Continued from page 618]

urged them also to "accept the gift and love the Giver." Many of them did so and joined him in establishing a Protestant church.

3. In meeting the deepest needs of the human heart. The Bible is not a provincial book. It belongs to all races and all ages. Translated into more than 1,050 languages, it is at home everywhere and has met the deepest needs of every responsive heart. After reading the Bible, a heathen scholar said, "Whoever wrote this book, made me."

S. T. Coleridge, the poet, affirmed: "The Bible finds me at greater depths of my being than any other book." William E. Gladstone said: "If asked the remedy for the heart's deepest sorrows, I must point to the old, old story, told in an old, old book, and taught with an old, old teaching, which is the greatest and best ever given to mankind."

The Waldenses adopted various methods by which to disseminate their faith, despite perils and persecutions. Some of them assumed the guise of gem merchants, in order to gain access to people's homes. After the Waldensian had shown his wares and had perhaps made some sales, he would say, "If you promise not to betray me to the clergy and the civil authorities, I will show you another diamond—one that is far more precious and lustrous than the others I have shown you. Its radiant light is able to banish the darkness of your hearts and illumine the path that leads to the heart of God." Then, taking a bundle from the folds of his garment and unwrapping it, he would produce a Bible and seek to lead his auditors into a saving acquaintance with its mighty truths. Thus many entered into the ineffable experience for which every human heart longs, as naturally as the parched fields and drooping flowers crave the advent of the delectable showers.

Every man is a worshipper. If you will tell me what you think of from the time you are conscious in the morning until you are unconscious in your bed at night, I will tell you the name of your God.—Bishop J. Taylor Smith.

May, 1947

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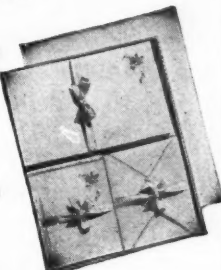
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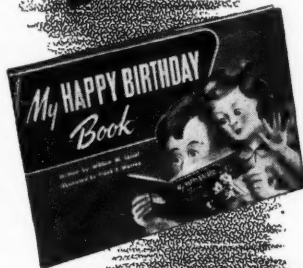
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May 18

### GOD IN NATIONAL AFFAIRS

Amos 5:6-15, 21-24

**Memory Selection:** *Seek good, and not evil, that ye may live.—Amos 5:14*

**S**Ocial justice, though much spoken about in recent times, has been the concern of right thinking men ever since sin entered the world and started man's inhumanity toward man. In the prophet Amos we find the eloquent and plain-spoken voice of one crying out against such conditions almost 800 years before Christ.

This lesson is one which is of utmost importance, because in our present-day struggle with social injustice we have come to assume that it is primarily a political or economic question.

The book of Amos and all other scripture rightly gets at "the focus of infection," which is sin. Sin in the heart leads to sinful actions, and these inevitably involve others, and thus bring about social problems. Let us learn from Amos to cure our social ills by bringing men to God.

#### I. God Is Great and Just (vv. 6-9).

From the little village of Tekoa and out of the wilderness in which he had been a herdsman came Amos, the man of God, to hurl his prophecy of disaster upon the heads of the complacent people of Israel and to take up a lamentation over those in Israel living in luxury and prosperity.

It was true that the common people were being ground under the heel of cruel oppression, but who cared about the poor as long as they could be squeezed for taxes to support the luxurious comforts and pleasures of the rich? A prosperity which does not reach the homes of the poor is not a real prosperity at all. When in addition it encourages the "haves" to oppress the "have-nots" it becomes a grave danger, a real cause for lamentation.

Over against the social sin and sorrow of his day Amos placed the almighty and righteous God. The people were urged to seek Him and His righteousness. Would they do it? The answer came quickly.

#### II. Men Are Small and Wicked (vv. 10-13).

Thank God that it is not true of all men, but those of Amos' day (and many are like them in our day) turned away

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in hatred of the one who dared to rebuke their wickedness.

Sin is always a horrible thing, but when men who have fallen into sin are responsive to correction and ready to repent and forsake their sin, there is hope. The thing which made Israel's state so serious in the sight of God and of His prophet was that they had only hatred for those who were bold enough to reprove them or to live among them according to God's standards (vv. 10, 13).

"They who will endure no criticism have slammed the door in the face of truth. When we get to the place where we cannot endure having our faults pointed out, we are on the way to moral collapse" (Douglass).

The sin which had thus hardened their hearts showed itself in social inequality and injustice, which was built upon greed, oppression, and corruption in the courts. The shocking picture which Amos paints bears a surprising similarity to conditions in our world today. Let us face the problem and seek its solution in the light of God's truth and His eternal justice.

#### III. Men Should Hate Evil (vv. 14, 15).

God loves the sinner, even when he is in his sin. God wants to help him, and so pleads with him to hate the evil enough to forsake it, and love the good enough to turn to God in repentance.

God's Word condemns sin, but it also presents a remedy. In Christ we have the perfect, final, and complete answer to the sin question. Amos, speaking centuries before Christ, admonished Israel to repent and to turn away from the evil which they had cultivated with such assiduity, and to be equally zealous about doing good, in the hope that "it may be that the Lord God of hosts will be gracious" (v. 15).

How favored we are to be permitted not only to urge people to turn from evil to good, but to offer them the One who is the way, the truth, and the life.

Israel did not repent, but in folly depended on their religious ceremonies to satisfy an offended God. The prophet therefore declares that

#### IV. God Hates Hypocrisy (vv. 21-24).

God had no pleasure in their religious observances and rites, because they were presented with unrepentant hearts and by hands which were soiled by the oppression of their fellow man.

Mark it well, God has no delight in the attendance upon church services, beautiful though they may be; He does not listen to the sweet strains of sacred music; nor does He accept the rich "offerings" of those who live in unforsaken sin and who pay for magnificent church buildings and beautiful church services

with money gotten by crooked dealings and social injustice.

God is righteous, and God's Word always cuts right through the hypocrisy of men. Let us heed the plea of Amos, that righteousness should run through our personal and national life "as a mighty stream," and then we shall be ready both as individuals and as a people to worship Him aright.

May 25

### WHY NATIONS PERISH

II Kings 17:5-12, 22, 23; Isaiah 28:1-4

**Memory Selection:** *For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.—Psalm 1:6*

**N**ATIONS as well as people come to cross-roads in their history, and taking the wrong road then means future disaster. Solomon had built up great national prosperity, but at the expense of heavy taxes. He had forgotten God, and was succeeded by a son who followed in his footsteps.

Offered an opportunity to ease the burden of the people (I Kings 12:14), Rehoboam in his folly made it greater, and the nation was divided. The ten northern tribes, which were henceforth to be known as Israel, followed Jeroboam, and the two southern tribes under Rehoboam became the kingdom of Judah.

Jeroboam started with God's favor, and might have led his people aright, but instead he became the king whose name stood for wickedness (see II Kings 15:18). The story of that downfall is a sad picture of unbelief and failure.

Through varied experiences and under different kings, Israel had gone down, down, down in its history of sin and departure from God. We find them in our lesson

#### I. Doomed by Sin (II Kings 17:5-12, 22, 23).

The hour had struck when God's heavy hand of judgment had to fall on them. Verse 6 relates their carrying away into captivity to Assyria, and verses 7-9 tell us the reason for that judgment.

Ingratitude for God's blessing (v. 7) led to the worship of other gods (v. 8). They knew God's hatred for the sin of idolatry, and His judgment upon those who walked in that way, but they went right on.

Note in verse 9 that these things were done "secretly." "The same thing is true today of many who profess to be the people of God. The line of demarcation between the Church and the world is not clearly drawn. We do well to note carefully the outcome of this course of procedure on Israel's part (vv. 6, 18). The fact that Israel did these things secretly

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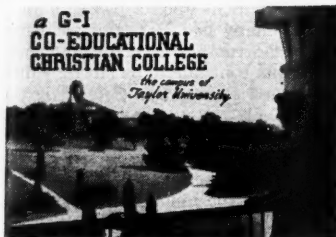
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did not hide them from the eyes of Jehovah (Ps. 139:1, 2; Heb. 4:13)" (John W. Bradbury).

The statement in verse 23 is a striking one. The prophets had repeatedly spoken of the impending destruction of the nation. Now the time had come that the Lord could no longer stand to look upon their sin, and in a sense put them "out of his sight." That does not mean that they had been forgotten or that God was not watching over them in mercy and love, but that He had to judge them for their sins, and for a time bring them into judgment leading to repentance.

There is always a reason for a nation's deterioration, and with Israel there were many reasons. Outstanding among them is the one for which they were rebuked by Isaiah in the verses of our lesson, namely, drunkenness.

### II. Deceived by Drink (Isa. 28:1-4).

The picture here is a graphic one. The leaders of Israel (here called Ephraim) lingered long over their bowls of wine, and in their drunken stupor gloried in the fact that Samaria, their capital city, was so situated at the head of a valley that it was not only beautiful but practically safe from attack by the enemy. The drunkards spoke with pride of their nation and of Samaria its "crown." The description was apt, for it was beautifully situated on a hill surrounded by a fertile terraced hillside. But their boasting was vain, for after a bitter three years' siege, the city eventually fell to Sargon II of Assyria.

All this has a familiar sound. We think of the nations that have gone down to oblivion even while the people engaged in foolish levity, and in the awful stupefying and degrading use of alcohol.

Remember the fall of France in the recent World War when its own leaders said that the defeat could be largely attributed to the tremendous increase in the use of alcoholic liquor.

What about our own United States? With an annual liquor bill of about eight billion dollars, saloons on almost every corner, liquor flowing freely in hotels and restaurants, bottles and cases of it being brought into the home, booze the common medium of not only social but business relations, our insane asylums so crowded with alcoholics that the poor inmates have no real care—but why go on? It is a picture so appalling and so utterly distressing that every sensible person is shocked by it.

Do we think that God can long withhold His judgment upon a people blessed by all His many bounties, and yet using them for destruction of body and soul? Can a people continue to be strong which is determined to undermine itself by the use of alcohol?

We are proud of our country, of its place of leadership in the affairs of the world, of its tremendous resources; but one fears that too much of that pride is the expression of Americans with vision blurred and sensibilities dulled by liquor. They boast of America's greatness; but are too stupefied to see its grave danger of decay, yes, of ultimate deterioration.

We need a revival of real Christianity,

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Moody Monthly

May, 194



and the courage to face and deal with this awful liquor menace.

June 1

### FACING NATIONAL PERILS II Kings 19:5-7, 32-37; 20:12-17

**Memory Selection:** *For thus said the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.*—Isaiah 30:15

PERILOUS times had come upon the southern part of the divided kingdom known as Judah. There had been a period of outward prosperity under King Uzziah, but the inward decay of the people made it an empty thing.

Judah, like Israel, was on the downward path which was to lead to ultimate captivity and judgment. The occasional reign of good kings seemed to stem the tide a bit, in fact, the great king of whom we study today, Hezekiah, gave Judah a "fresh lease on life and enabled her to outlive her sister kingdom by nearly a century and a half."

Judah experienced a real revival of faith in God under Hezekiah (II Kings 18:4-6; II Chron. 29-31). The Temple was cleansed, the priesthood renewed and reconsecrated, and the great feast of the Passover kept once more. This undoubtedly explains the new life which came to Judah in an hour when the nation seemed about to disintegrate.

Our lesson shows Hezekiah both in strength and weakness; the former the result of his faith in God, and the latter because of his confidence in himself. It is the familiar lesson, but one which men seem to find so hard to learn, yes, and to remember!

We observe first,

#### I. The Enemy's Threat (19:5, 6).

For the background here one must read the previous chapter. Hezekiah, having tried to throw off the yoke of Assyria, had seen Sennacherib and his armies sweep over the land. Thinking to stop him and to save Jerusalem, he sent a great gift amounting in value to millions of dollars. The gift was accepted, and then Sennacherib treacherously seized Jerusalem.

Rabshakeh, Sennacherib's messenger to Hezekiah, not only threatened the nation, but blasphemously denied the power of God. Such was the awful situation Hezekiah faced as he went to the Temple, and sent trusted servants to inquire of Isaiah what he ought to do.

The response was prompt and definite. We may learn from this incident that in an hour of confusion and danger it is well to take time to find out what the Lord has to say about things. He knows what to do!

#### II. The Lord's Answer (19:7, 32-37).

God has only to blow on the mighty, blustering monarchs of this world and they come to their end, definitely and conclusively. The "blast" of the Lord (v. 7) is enough to care for that! And remember, He is still ready to act on behalf of His people!

On the plains of Philistia the mighty

May, 1947

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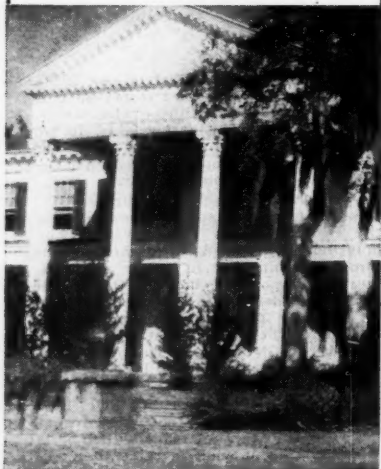
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host of Assyria met the angel of the Lord, and they never awoke from their sleep. The loss of 185,000 men sent Sennacherib home to Nineveh broken and fearful, and there he met his own violent death.

The poet Byron wrote of this remarkable event:

*"Like the leaves of the forest when summer is green,  
That host with their banners at sunset were seen;  
Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay withered and strown."*

He goes on to this conclusion:  
*"And the might of the Gentile unsmeared  
by the sword  
Hath melted like snow at the glance of the Lord."*

How much we need the encouragement of such an event as this in our own day when the mighty of this earth seem to speak so boldly and confidently against the name of the Lord. His children must often hear the blasphemous threats of unbelievers and bear the burden of their scorn.

Let us remember that we do serve a God who can with a glance of His eyes throw into confusion all the enemies of His mighty name. Let us be strong to fight the victorious battle in His name! Hezekiah knew the sweetness of victory as he trusted in the Lord. If we could only rest the matter there. But the weakness of the flesh comes to the fore as we see

### III. The King's Folly (20:12-17).

Babylon, one of the great Gentile enemies of Assyria, wanted to cultivate the friendship of Hezekiah, so an embassy was sent to express joy at his recovery from a serious illness.

It was the Lord who had healed him (see 20:1-11) in a miraculous way, but now Hezekiah did the foolish thing of trying to cultivate the help of men.

To impress these possible allies from Babylon, he showed them all his wealth. He evidently wanted them to return to their ruler with a story of the might and glory of Judah.

Poor Hezekiah! He only made a fool of himself, prepared the way for the ultimate taking of his possessions and his people by the Babylonians.

The lesson to be learned here is not only that boasting is folly (although that is always true), but also that it is the height of folly to put one's trust in the arm of flesh.

No matter how mighty the forces of this world may be, or how wonderful it might seem to have their favor toward the cause of the Church, let us be clear that it is in God that we have our strength—and in Him alone.

The church (and individual Christians too) has lost its testimony and its power in the community whenever and wherever it has turned to the world for help or support. Remember the folly of Hezekiah.

June 8

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Moody Monthly

II Kings 22:10, 11; 23:1-5, 21

**Memory Selection:** Give me understanding, and I shall keep thy law.  
—Psalm 119:34

God can bring blessing out of the most unpromising of circumstances. Yes, and men can make chaos out of God's greatest gifts.

We saw last week the blessing which came to the nation of Judah through the good king Hezekiah. He was followed by his son Manasseh who for fifty-five years did only wickedness. He and his son Amon corrupted the national morals and turned the people away from God.

Then came the good king Josiah, son of Amon. He became king at eight years of age, and was surrounded by godly counselors who helped him become an outstanding ruler for God. When he was sixteen he had a real religious experience (II Chron. 34:3), and at twenty he began to purge Judah and Jerusalem of idols and wickedness.

This was good, but on the negative side; something positive was needed, and God provided it. The book of the law, the portion of the Bible which they then had, was found under the rubbish in the Temple as the place was cleansed at the order of the king.

#### I. A Book Found and Read (22:10, 11; 23:1, 2).

The Word of God had been neglected for about sixty years. How sad! Yes and how sad that in our homes the Bible is so often neglected—on a book shelf, or in a trunk, or gathering dust on a living room table. A lost Bible, and a people living in sin! How much we need to push aside the rubbish in our lives and bring out our "lost" Bibles.

Observe that they not only found the book, but they read it. That was true of the ones who found it as well as of those to whom they passed it on. What a good thought we have there: read the Bible, yes, but be sure to get someone else reading it too.

In Josiah's day it was thus first received

##### 1. By the King.

The ruler or rulers of the people need to return to God's Word in our day. It is all too often neglected in the council chambers of the nations.

Josiah was moved by what he read to real repentance. He realized that the judgment of God must come. Inquiry at Jerusalem brought word from Huldah the prophetess that it would come, but not in Josiah's day.

The king was not content to keep this word to himself, and insisted that it be read

##### 2. By the Religious Leaders.

The priests and the prophets who were doubly guilty in neglecting it were now brought face to face with God's revelation.

Who will say that the great need in America is not just this, that its preachers and denominational leaders get back to the reading and teaching of God's Word. Book reviews, lectures in economics and politics, discussions of one world—almost anything but the Bible. Such is the fare of many of our preachers.

May, 1947

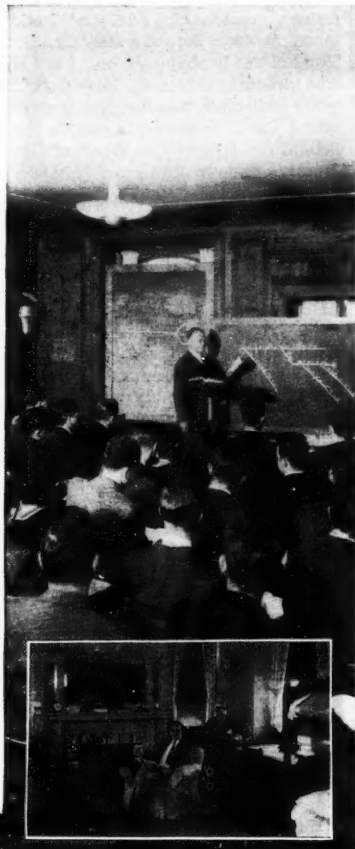
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Josiah knew what was needed and the Word was now read

3. By the People.

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We are glad to move on to our next point, for it is always a joy to see that people rightly use the Word of God. In Josiah's day we find

II. A Book Believed and Practiced (23:3-5, 21).

Josiah saw that it was not enough to read and rejoice over the Word of God. Something must be done about it, and he did it.

1. The King Made a Covenant with God.

Standing in a prominent place before his people, he humbly and solemnly renewed his consecration to the Lord, and promised to abide by His Word with all his heart and soul (v. 3). Such a leader could not but inspire his people to do the same.

What a blessing it is to us when we hear of some man prominent in the affairs of the nation or state who loves the Lord, and keeps His commandments. He is not only an inspiring example, but a real witness for God.

Again we find the religious leaders brought into the picture as we note that

2. The Priests Cast Out the Idols (vv. 4, 5).

The king required this of them, and they proceeded thus to cleanse the places of worship and prepare the way for a true devotion to God.

Here again we say that when religious leaders get back to their first devotion to God and put away the empty philosophies of this world, we shall see a revival.

What did the people do? Josiah saw that they needed some positive expression of their faith. It was not enough to tear down the idols, they must re-establish the true worship of God. So we find that

3. The People Kept the Passover.

This was the great feast of the Jews which spoke of redemption from bondage. It pointed forward to Christ the Redeemer from sin. He is our Passover (I Cor. 5:7).

In these dark and bewildering days people are looking to Christian leaders to prepare a feast of remembrance of the death of Christ and of His glorious redemption. Let the people gather round Him and, cleansed by His precious blood, keep the feast with joy and purity of heart (I Cor. 5:8).

When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.—M. Henry.

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Moody Monthly

# The Faith That Undergirds Prayer

[Continued from page 614]

BUT ANOTHER ASPECT of this faith must be noted. In His references to believing prayer, Jesus continually associates it with His name. For example, John 14:13, 14 reads: "Whatsoever ye shall ask in my name, that will I do. . . If ye shall ask anything in my name, I will do it."

There is a right and a wrong use of Christ's name. The sons of Sceva were punished for its wrong use, as they sought for ulterior ends to use the miraculous power of that name. Swift judgment followed, and the "name of the Lord Jesus was magnified" (Acts 19:17).

It is clear that there is something more in a name than a mere distinguishing appellation. It carries with it both the character and the work of the individual bearing the name. We have been accustomed to refer this use of the name of Jesus to His redemptive work for us and to limit its application to one's believing on Christ. But there is a divine side. The name of Jesus also refers to His relationship to the Father, as one who was "obedient even unto death." Christ wrote His own autobiography when He said, "I came . . . not to do mine own will, but the will of him that sent me" (John 6:38). That was His life as He saw it and as His Father saw it.

A CAREFUL STUDY of that great intercessory prayer in John 17 will show that while in the first part He dwelt upon the work committed to His hands, yet in the last part His mind and His consciousness were upon His relationship to His Father, His oneness with the Father in spirit and in life. The prayer concludes with one of the most beautiful climactic passages in all literature: "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Faithfulness to the name of Jesus, in prayer and in living, clears the channel for the flow of divine love into the hearts of men, and for divine answers to our prayers.

Prayer must involve likewise, on our part, a deep sense of our relationship to the Father, and a full surrender of our lives and wills to His will. "Thy will, not mine, be done."

The creative will of God made us in His own image; the redemptive will of God would restore and perfect in us that image marred by sin.

With this undergirding of faith, we pray:

"O Thou, by whom we come to God,  
The Life, the Truth, the Way;  
The path of prayer Thyself hast trod:  
Lord, teach us how to pray!"

Believe me, every man has his secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.

May, 1947

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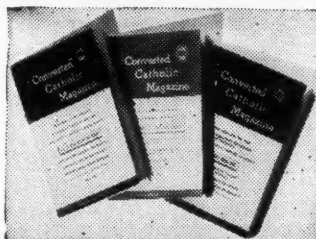
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# Outline and Illustration

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

✱

## MOTHER'S DAY

Mother's Day on Sunday?  
Oh, no, that cannot be!  
For Mother's Day is Monday  
Through Saturday, you see.  
For Mother's work is never done;  
Each day but finds new tasks begun.

Mother's Day on Sunday?  
The sentiment is good,  
For other days she's busy  
With sewing and with food;  
But who will do her work today  
While sentiment shall have its say?

Mother's Day on Sunday?  
The flowers you may bring,  
Carnations for the buttonhole,  
A tearful song may sing;  
But don't forget on other days  
A word of "thank you" and of praise.  
—Will H. Houghton

✱ ✱ ✱

## A MOTHER IN ISRAEL

II Kings 4:8-36

Introduction: Mother's Day. Her love and example.

1. Her Hospitality (v. 8).
2. Her Piety (v. 9).
3. Her Contentment and Peaceful Life (v. 13).
4. Her Motherly Love (vv. 14-17).
5. Her Confidence in Days of Trial and Sorrow (vv. 21-24).
6. Her Great Faith (v. 26).
7. Her Bountiful Reward (v. 36).

—S. C. Theo. Ramsey

✱ ✱ ✱

## A TYPE OF A VICTORIOUS CHRISTIAN WOMAN—HANNAH

And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.—I Samuel 2:1

1. Hannah prayed.
2. Hannah testified. "I rejoice in thy salvation" (cf. Matt. 10:32, 33).
3. Hannah was happy in her Lord. "My heart rejoiceth in the Lord" (cf. Phil. 4:4).
4. Hannah was blessed of God. "Mine horn is exalted in the Lord" (Matt. 6:33; Phil. 4:19).
5. Hannah had victory over her adversaries. "My mouth is enlarged over mine enemies" (cf. Eph. 6:10).

—W. Herbert Scott

Every loss is meant to be filled up by His presence; every sorrow is meant to make His fellowship more to us.—Andrew Murray.

## SEVEN GOLDEN RULES

1. "Let the words of my mouth and meditation of my heart, be acceptable unto thee" (Ps. 19:14)—*communion*.
2. "Let no corrupt communication proceed out of your mouth" (Eph. 4:29)—*speech*.
3. "Let brotherly love continue" (Heb. 13:1)—*affection*.
4. "Let the word of Christ dwell in you richly" (Col. 3:16)—*meditation*.
5. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5)—*humility*.
6. "Let the peace of God rule in your hearts" (Col. 3:15)—*quietness*.
7. "Let your light so shine before men" (Matt. 5:16)—*testimony*.

—Ebenezer Tainsh, in *The Witness*

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## A TRUE WORKMAN

1. A True Workman Will Be a Worker Together with the Lord (II Cor. 6:1).
2. A True Workman Will Study to Show Himself Approved of God (II Tim. 2:15).
3. A True Workman Will Rightly Divide the Word of Truth (II Tim. 2:15).
4. A True Workman Will Be Steadfast, Unmovable, Always Abounding in the Work of the Lord (I Cor. 15:58).
5. A True Workman Will Increase in the Knowledge of God (Col. 1:10).
6. A True Workman Will Not Be Weary in Well-doing (II Thess. 3:13; Gal. 6:9).

—Forrest R. Morningstar

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## A TALL-ENOUGH PREACHER

A steward came to the presiding elder and asked for a preacher. "How big a man do you want?" asked the elder. "I do not care so much about his size," said the steward, "but I want him to be tall enough to reach heaven when he is on his knees."—*Baptist Bulletin Service*  
[POWER WITH GOD]

✱ ✱ ✱

## JESUS' METHOD OF SOUL-WINNING

John 4:1-26

1. Obedience to the Spirit's Direction (v. 4).
2. The Right Approach (v. 7).
3. Offering Eternal Life (v. 14).
4. Drawing Out a Confession of Sin (v. 16).
5. Showing How to Worship Truly (vv. 23, 24).
6. Establishing Assurance in Inquirer's Heart (v. 26).
7. Result—a Soul Saved Who Became a Mighty Soul-Winner (vv. 29, 39).

—Benjamin R. DeJong

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None other book, none other word,  
None other lamp to guide the faltering feet;  
None other message ear hath ever heard  
One-half so sweet.

Thy Word is truth, Thy Book is truth,  
Truth that abideth and can never cease  
Calling with winning voice to age and youth,  
Guiding to peace.

Lord, touch my eyes that I may see;  
Lord, touch my ears that I may hear aright;  
Lord, touch my lips that I may speak for Thee,  
Walk in Thy light.

—Anon, in *The Believer's Magazine*

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## A LORD'S TABLE MEDITATION

I Corinthians 11:23-26

1. The Person We Need to Remember (vv. 24, 26)—the Lord.
2. The Theme We Announce (v. 26)—His Death.
3. The Event We Wait for (v. 26)—His Coming.

—J. Richie

✱ ✱ ✱

## THE THREE STEPS IN SALVATION

Titus 2:11

1. Come to Christ (Isa. 1:18; John 6:35-37; Matt. 11:28; John 7:37; Luke 14:17).
2. Confess to Christ (Matt. 10:32; I John 1:9; Rom. 10:9; Prov. 28:13).
3. Believe on Christ (Acts 16:31; John 3:16, 36; Rom. 10:9; Eph. 2:8).

—Garland C. Sentell

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## WALKING IN THE LIGHT

As I stretched forth my hand to open the glass doors to the diner, I was amazed, for the doors suddenly slid back into the walls of the speeding car when my hand was fully six inches from the glass. Immediately I realized what was happening.

On either side of the entry way were two small lights. I stepped back out of the rays of the light and instantly the doors closed together. Then, stepping once again into the rays of light, the doors opened, and remained open as I stood (in the light's rays) waiting to be escorted to a seat by the steward.

Is that not a picture of the simple truth of the gospel of Christ? "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

—L. D. Smith, in *Pentecostal Herald*  
[CLEANSING BLOOD]

Moody Monthly

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May, 1947



## A FLOWER FOR MOTHER

A flower for this day I wear,  
I chose the purest and most fair;  
For this of all the Sabbath's rare,  
Is Mother's Day.

She made me see the better way,  
She taught me at her knee to pray;  
For her this flower I'll wear today—  
Glad Mother's Day.

—Will E. Kay

\* \* \*

## GOD THE GIVER

A boy was bringing home a loaf of bread. Someone said, "What have you there?" "A loaf." "Where did you get it?" "From the baker." "Where did the baker get it?" "He made it." "Of what did he make it?" "Flour." "Where did he get the flour?" "From the miller." "Where did he get it?" "From the farmer." "Where did the farmer get it?"

Then the truth dawned upon the boy's mind, and he replied, "From God." "Well, then, from whom did you get that loaf?" "Oh, from God."

Here is a boy who in the last resort acknowledged God to be the giver of good. In this materialistic age a man says: "My business supports me and my family." It is a lie; God supports you and your family. Men deal with God only as a last resource and yet go on hoping to sneak into God's heaven when they have done with His world; but the God of Sinai is thundering out at this age: "Thou shalt put Me first and the baker second."

[GOD THE GIVER]

\* \* \*

## BECAUSE YOU PRAYED

*Because you prayed*

God touched our weary bodies with His power,  
And gave us strength for many a trying hour,  
In which we might have faltered, had not you,  
Our intercessors, faithful been and true.

*Because you prayed*

God touched our eager fingers with His skill,  
Enabling us to do His blessed will  
With scalpel, suture, bandage; better still  
He healed the sick, the wounded, cured the ill.

*Because you prayed*

God touched our lips with coals from altar fire,  
Gave Spirit fullness and did so inspire  
That when we spoke, sin-blinded souls did see;  
Sin-chains were broken, captives were made free.

*Because you prayed*

The dwellers in the dark have found the Light,  
The glad good news has banished heathen night;  
The message of the cross so long delayed  
Has brought them life at last, because you prayed.

—Christian Herald

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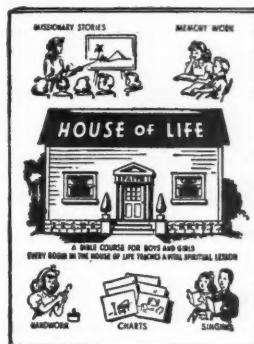


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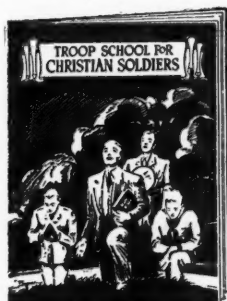


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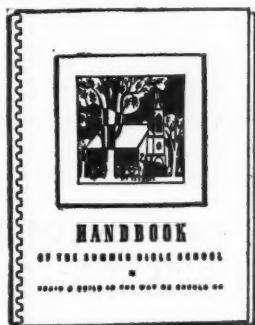
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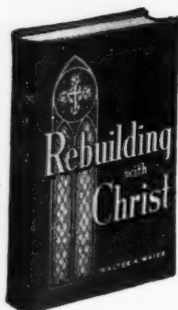


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Guide me, dear Lord, where Thou wouldst have me go;  
Help me, dear Lord, the precious seed to sow;  
Bless Thou the seed that it may surely grow.

—Selected

\*\*\*

### WE DON'T HAVE TO COME BACK

Many years ago a liner was wrecked on a reef on the American coast. There were some young untrained men in the lifeboat crew that was preparing to go out to the wrecked vessel.

One of these young men turned his white face to the old sailor who was captain of the lifeboat and said: "The wind's off shore, and the tide's running out, but what's the use? Against the wind and tide we can't get back."

The old sailor looked at him and said: "Launch the boat! We have to go out, but we don't have to come back."

Such is the daring, adventuring, valiant spirit the cause of Jesus Christ needs today.—*Christian Witness*

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### "I AM DIFFERENT"

A young woman lived under very discordant conditions at home. She was dissatisfied, and her discontent was manifest in her face, her manner and the tone of her voice. Trifles irritated her, and had it been possible she would gladly have traveled to the end of the earth to get away from her disagreeable environment. Some time after, a friend met her and saw in her smiling face that a change had taken place. "How are things at home?" he inquired. "Just the same," was the reply, "but I am different."—*Christian Endeavor World*

\*\*\*

### THE ONE WE LIVE BY

Mr. Cunningham, a missionary of the Christian and Missionary Alliance who was serving in South China, told of a native who once came to him and said, "Why don't you preach something else? You have been preaching this Jesus for three days."

"What do you eat for breakfast?" the missionary asked.

"Rice," was the reply.

"For dinner?"

"Rice."

"For supper?"

"Why, rice."

"What did you eat yesterday?"

"Rice."

"What have you been eating for years?" the missionary inquired.

"Rice," replied the astonished man.

"Why do you eat rice every day? Why don't you eat something else?"

"Because it keeps me alive."

"That is just the reason that we preach Jesus, because He is life to us, and we could not live without Him," explained the missionary.

—*Christian Herald*

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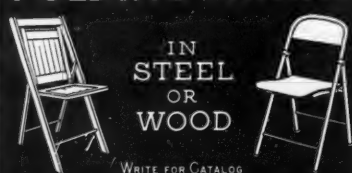
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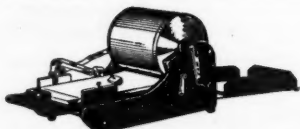
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The good man answered quietly: "Oh, yes, my friend; and what do you believe in?"

A little laugh covered the defeat, but he continued, "But you certainly know what the great scholars say about it?"

Again the calm answer met him: "Somewhat; but what did they say to you about your soul?"

Now the inquirer grew restive. "They say you are leading men along with a farthing taper in your lantern."

To this the aged preacher only said: "Do they say men would see any better if we would let them put the taper out?"

—Christian Armory, in Pilgrim Voices  
[WHAT THE REAL QUESTION?]

\*\*\*

## SPARE WHEEL OR STEERING WHEEL?

Is your religion the "spare wheel" or the "steering wheel"? It makes all the difference in the world, when you are running at forty miles an hour, whether you have hold of the spare wheel or the steering wheel.

As to time and space, we are traveling about eighteen miles per minute. As to eternity, about seventy heart beats per minute. Better get trained to the steering wheel. Make religion your steering wheel. It will steady your hand and heart, and some day, when you get the green light to go, you will find a great Companion by your side to point the way. There is a heaven in every life that has the hand on the steering wheel of Christian religion.

—William Barnes Lower, in  
The Presbyterian  
[GUIDANCE IN SECURITY]

\*\*\*

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"2. An eye—the patient shows evidence of eyes opening.

"3. An arrow—the patient shows signs of turning to light.

"4. A broken chain—the chains of sin are breaking.

"5. A cross—patient has confessed Christ and is in a catechetical class.

"6. A cross with figure 2—patient baptized and in fellowship.

"7. A cross with figure 1—patient baptized but out of fellowship.

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—Sunday School Times  
[SPIRITUAL DIAGNOSIS]

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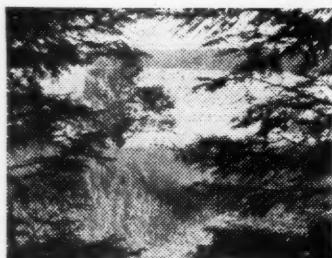
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## The Spirit and The Truth

[Continued from page 611]

weaves his web, you may rest assured that his discovery will not amount to very much. For truth is not a thing that comes from man, but a thing that comes to man. He never strikes it, it always strikes him. The devil "speaketh of his own," speaketh from himself, originates what he says, and therefore of necessity "speaketh a lie." It is impossible to be original in speaking the truth; originality here is the exclusive property of falsehood.

Not only the writers of Scripture, but their writings are alive with the breath of God. Inspiration has not run out of the sacred writings; they are inspired now, they are warm now with the breath of the Eternal.

NEXT WE CONSIDER the Spirit guiding into all truth in respect of explanation. In other words, the Spirit guides the readers of the Bible to understand it.

This sets forth the nature of the Spirit's influence. "He will guide you into all truth." He will not only show us the road, but will travel it with us.

To direct strangers in a strange country in words is much; to direct them by going with them till they reach their destination is more. Thus the Holy Spirit not only shows the way to the City of Truth, He takes us by the hand, as it were, and leads us to a clear understanding of the great truths of salvation.

Perhaps we may see here an indication of the difference between the influence of the Spirit under the Old Testament, and His influence under the New. The word "moved" is that used to describe His operation under the Old Testament. "Holy men of God spake as they were moved by the Holy Ghost." This word "moved" is a strong word, indicating resistless energy coming upon them from without.

But "guide" is the word used to describe His corresponding operations under the New Testament, a word denoting a constant, uniform influence. "He will guide you into all truth." Not, He will drive you along like a ship in a gale; but He will guide you, lead you by the hand; He will be a power within you, gently but effectually leading you into all truth. "Under the Old Testament His operations were like winter storms, under the New they are like summer breezes."

And it is not only guidance to the truth but into it. We know right well that truth viewed from within is vastly different from truth viewed only from without.

A colored window in a cathedral seen from without may look like a blotch of paint, possessing neither beauty nor pattern. But cross the threshold, examine the window from the inside, see it as the light streams through, and lo, it becomes a thing of chaste beauty and marvelous design.

It is even so with the great doctrines

of the Christ they may go inside the truth, within, see from the eternally true power of Christ.

Note also "He will guide you only, but you may count on the Holy Spirit to stand what it is said.

"the spirit of him and his fear of the Father for the believer's instinct plan. Spirit that stands between the tell by the whether a tending to

The word Spirit's influence into all truth once, for glory. Moreover, the submissive profit fully "He dwelleth in you."

There is progressive those who revelation and grotesque unbelief lead of Christians bound to be foundation and nowhere.

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May, 194

of the Christian faith. To the outsider they may appear quite unattractive. But go inside the doctrines, study them from within, see them in the light that streams from the eternal throne, and they are instantly transfigured—they become “the power of God unto salvation.”

Note also the *subjects* of His guidance. “He will guide you”—not the apostles only, but you also. The weakest saint may count upon this gracious influence. The Holy Spirit will guide us to understand what He revealed to them.

It is said concerning the Messiah that “the spirit of the Lord will rest upon him and make him quick of scent in the fear of the Lord” (Isa. 11:3, lit.) And for the believer too, there is a spiritual instinct planted in his soul by the Holy Spirit that makes him able to discern between the true and the false. He can tell by the organ of spiritual scent whether a doctrine be wholesome or tending to corruption.

The words also suggest the *scope* of the Spirit's influence. “He will guide you into *all* truth.” Not of course, all at once, for guidance is a gradual process. Moreover, there must be a willing and submissive mind on our part if we are to profit fully by this celestial constraint. “He dwelleth with you and shall be in you.”

There is much talk these days about progressive revelation on the part of those who refuse to consider the biblical revelation as final. But into what absurd and grotesque theological vagaries this unbelief leads men! The firm foundation of Christian faith is, from its very nature, bound to be objective or external. This foundation is found in the Word of God and nowhere else.

There is no progressive revelation *now* on the part of God, but there should be a progressive apprehension on the part of man of what God has revealed. The Bible has not yet been thoroughly explored. The Spirit who gave the Bible alone can adequately interpret it. We need the Spirit's guidance that we may see and set the truth in its true perspective.

Rightly to divide the Word of God is as important as fully to understand it, for there is always the danger that we give undue prominence to some aspects of the truth and neglect others. It is incumbent upon us to proclaim the whole counsel of God. To fail to do so will be to give a distorted view of the “faith which was once for all delivered unto the saints.”

**F**INALLY, WE NOTE the Spirit guiding into all truth in respect of *application*.

He will guide in *selection*. Even if we know how rightly to divide the Word of God, we want wisdom in the selection of the particular part of truth which is most applicable to the season and to the people assembled; and equal discretion in the tone and manner in which the doctrine shall be presented. When one thinks of the varied needs and complex circumstances of the average congregation, the preacher may well ask, “Who is sufficient for these things?” But the

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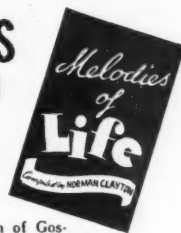
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Spirit who knows the hearts of all will guide us in our choice of truth for each occasion.

The Spirit vitalizes the truth. He puts edge on the ministry of the Word. Paul said: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power" (I Cor. 2:4). The exposition became a demonstration. So should it ever be. "Now when they heard this, they were pricked in their heart, and said . . . Men and brethren, what shall we do?"

In Paul's day, as in our day, people demanded that the gospel should be preached "in terms of modern thought," embellished with scholastic learning, convincing logic, forensic reasoning, and cultured eloquence. The apostle refused, declaring such wisdom to be sheer foolishness. The Holy Spirit alone could produce conviction in the hearts of men and lead to a new life in Christ.

As Christ is the perfect Revealer of the Father, so the Holy Spirit is the perfect Revealer of Christ; and therefore comes from both the Father and the Son as the complete manifestation of both. When the Lord Jesus says that the Holy Spirit "shall guide you into all truth," it is clear from the context that He is thinking chiefly of the divine and eternal truth of which He Himself was the complete revelation and incarnation.

In these days of supposed breadth and generosity, there are those who adjure us to take a broader view of the operations of the Holy Spirit in human life, and thus give a more comprehensive and reasonable cast to the message of the gospel. It is a very old but not necessarily honorable expedient to give away what is not ours to give, in order to invest ourselves with an easy semblance of generosity.

To all such plausible pleas we turn a deaf ear. We may seem to broaden things by going outside the gospel of a crucified and risen Lord, but we make the waters of salvation too shallow to give life. After all, the cross is not narrow, save to those who do not understand how broad must be the flow, out of its boundless deep of divine grace.

The work of the Holy Spirit is to reveal Christ as the only Saviour of men. This He does through the preaching of the Word of God of which He is the Author. All who claim the authority of the Spirit for another message than that which Jesus has once for all given to the world have fallen into a grave mistake.

The ever-enlarging interpretation of that Word and of that Christ is the genuine work of the Holy Spirit. "He shall not speak from himself; but what

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May, 1947

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things soever he shall hear, these shall he speak. . . . He shall glorify me: for he shall take of mine, and shall declare it unto you."

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And brings the truth to sight;  
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A sanctifying light."*

*"A glory gilds the sacred page,  
Majestic, like the sun;  
It gives a light to every age;  
It gives, but borrows none."*



## Living Water

[Continued from page 616]

from the unspeakable satisfaction which accompanies the drinking of the water, there is the promise of eternal life to those who receive Christ's gift.

**W**HAT, THEN, is the condition upon which one receives the living water?

Notice that our blessed Saviour tells the woman, "If thou knewest the gift of God and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10).

The fount of water is always flowing, but there are multitudes who live in ignorance of its beneficent powers. Like Hagar in the wilderness, they must have their eyes opened; they must be shown the springing well.

But what is the inexhaustible source of the life-giving stream?

Moses smote the rock in the wilderness, and from its riven side gushed refreshing water. Calvary is our Rock, whence flows the water of life. If men and women, boys and girls, are to have their spiritual thirst assuaged, they must be told the old, old story of redeeming love. They must repent of their sins, accept the Lord Jesus as their Saviour, "stoop down, and drink, and live."

Let us, therefore, ceaselessly proclaim the gospel of the cross. Let us point men to the Rock. Let us urge them to drink deep from the crystal stream and to find in the cooling draught their soul's eternal satisfaction.

We love orthodoxy. It is good. It is the clean, clear-cut teaching of God's Word, the trophies won by truth in its conflict with error, the levees which faith has raised against the desolating floods of honest or reckless misbelief or unbelief; but orthodoxy, clear and hard as crystal, suspicious and militant, may be but the letter well-shaped, well-named, and well-learned, the letter which kills.—E. M. Bounds.

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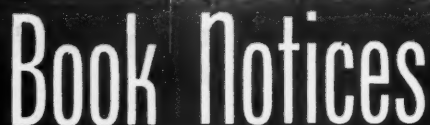
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## Two Hundred Select Illustrations, by Stuart P. Garver.

Excellent illustrations chosen from the writings of leading preachers, indexed by both subject and scripture, make up the contents of this useful book. The author does not reproduce old familiar stories, but gives much new material carefully worked out with helpful comments. A book that preachers and writers will appreciate.

185 pages. 5½ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. (1946). \$1.50. H.L.L.

## The Revival Choir, by J. Stratton Shufelt.

Here is a collection of gospel chorus choir selections usable by the average church choir at the evangelistic service, but particularly adaptable to the special chorus organized for campaigns and rallies. Several such songs are included in the average hymnal, but here are some ninety selections considered by the compiler as the most practicable.

Hymns and gospel songs suitable for various occasions are generously sprinkled throughout, together with some eight-measure choruses, presumably to be introduced by the choir for congregational use.

Apart from some slight illegibility due to rather poor plates, this is one of the most attractive and valuable of such anthologies, compiled by a very successful gospel musician.

89 pages. 6 x 9 inches. Van Kampen Press, Chicago. (1946). 75 cents. J.P.D.

## Life Endures, by Roy L. Laurin.

This book, a compilation of radio addresses, is a devotional exposition of II Corinthians by the author of *Life Begins* and *Life Matures*. He divides II Corinthians into three main sections, each section subdivided according to chapters. This division he follows with a detailed nine-page outline.

The method of exposition is to take up chapter after chapter in order, quoting a few verses at a time from the King James Version, and then expounding the ideas set forth in them. He pursues the method of comparison and contrast. The precise meaning of various words is carefully explained, and a wealth of illustration employed to add interest and to assist in making the meaning clear.

Here is sound and sane exposition, calculated to build up the reader in a knowledge of this book of Scripture, and also to show the tremendous capacity for endurance possessed by the life that is a new creation in Christ.

248 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids. (1946). \$3.00. J.A.S.

## A New Song, by Bertha B. Moore.

A war romance, marriage, service overseas, missing in action, letters gone astray—all these lead up to a tragic misunderstanding which almost wrecks two young lives. Prayer and faith bring matters to a happy conclusion. The book is well written with a good spiritual emphasis, but it seems to this reviewer that the development of the romantic angle is unnaturally fast—setting an example which young people hardly need in our day.

166 pages. 5¼ x 7¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. (1946). \$1.50. H.L.L.

## Two Worlds—U.S.A. and U.S.S.R., by Stephen Nenoff.

A striking and straightforward dealing with the problem of Russia, and of Communism in this country. The author, an evangelical Christian, shows the close relation between Federal Council Modernism and the communistic propaganda in our country. He rightly sees that the only real answer to man's awful confusion is personal regeneration, and a return to the fundamental doctrines of the Christian faith.

Naturally, in dealing with such material, one finds places where he would differ with the author, but on the other hand this book is heartily recommended to Christian readers who are concerned about our strange and sinful times.

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320 pages. 5 x 7 1/4 inches. Midland Publishing Co., Chicago (1946). \$2.75. H.L.L.

The Music of Life, by G. Campbell Morgan, D.D.

This booklet is a lecture which Dr. Morgan delivered seventy-two times during his life. It was my privilege to hear him give it the last time. It is a most interesting setting forth of the seven periods of life, using musical designations to describe each one of them.

If you are looking here for keen biblical analysis, you will not find it, but you will find a message that has in it much practical truth. The book is different, but in its field it is just as delightful as any of the expositions of this beloved Bible teacher. Here is a man who lived the Christian life to the full and who shares with us something of what it should mean. It is a message for all of us as to practical Christian living.

57 pages. 5 x 7 1/4 inches. Fleming H. Revell Company, New York (1946). \$1.00. W.C.

Points for Emphasis for 1947, by Hight C. Moore, D.D., Litt.D.

Another of the author's unique handbooks on the International Uniform Sunday School Lesson, and a welcome addition to a teacher's library.

Dr. Moore always packs a tremendous amount of fine material in small space. His comments are spiritual and practical.

193 pages. 3 1/4 x 6 1/4 inches. Broadman Press, Nashville (1946). 50 cents. H.L.L.

Other Sheep, by Babette Kaltenbach.

Five flannelgraph stories, with emphasis on home and foreign missions, are presented with cutout cardboard figures, animals, houses, etc., for use on the flannelboard. Carrying out the missionary thought, the figures are all colored in "red and yellow, black and white." The book is well planned and attractively printed.

16 pages. 9 1/4 x 11 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1946). H.L.L.

Going to Church with Betty and Bob.

Bible stories, children's prayers, selections teaching obedience, patriotism, right attitude toward God and toward others, are all gathered in this beautifully illustrated book for little boys and girls. The material is well selected; Scriptures are provided for each story, and the art work is superb.

60 pages. 8 1/2 x 11 inches. Standard Publishing Company, Cincinnati (1946). \$1.00. H.L.L.

The Triplets Receive a Reward, by Bertha B. Moore.

Andy Waymouth tries to make life miserable for the triplets by bullying Teddy Baer. Does he succeed, or do Teddy, Iona and Iva succeed in witnessing to Andy for Christ in a way that really counts? The book gives the answer.

Boys and girls will profit greatly by becoming acquainted with the triplets.

88 pages. 5 1/2 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1946). 75 cents. J.F.H.

Deep Is the Furrow, by Ken Anderson.

The deep-cut furrow in the heart of a choice young woman prepared for the sowing of the seed which was to bring forth abundant harvest. Well-planned plot, romance effectively presented, but properly restrained; skillful delineation of the varied characters of a country community, all add interest to the story. The power of a true testimony to Christ against all the devices of the ungodly is excitingly portrayed. This is Ken Anderson's best book.

254 pages. 5 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids (1946). \$3.00. H.L.L.

The Mystery.

The author of this anonymous booklet makes a thorough study of "the mystery of Christ" (Eph. 3:4). To follow his opening up of this subject by scriptural exegesis is to become grateful to God for the position

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of the Church in His plan.

44 pages. Free by writing W. G. Asher, Box 242, Placerville, Calif. (1945). J.H.C.

**Broadly Speaking**, by Andreas Bard.

The author's purpose is to "try to convince the reader that Christianity is the most reasonable approach to the mysteries of life." The book is a strange mixture. Radically opposed to atheists and agnostics, the author believes in the resurrection of Jesus Christ, but also believes that "the theory of evolution in no sense interferes with religion."

72 pages. 5 1/4 x 7 3/4 inches. The Lutheran Literary Board, Burlington, Iowa (1946). W.F. \$1.00.

**The Jefferson Bible**, by Thomas Jefferson.

This consists of the extracts which Thomas Jefferson selected from the four Gospels for his religious book of faith. He entitles these "The Life and Morals of Jesus Christ of Nazareth." He omitted "every verse or paragraph that to his mind was ambiguous or controversial, and every statement of fact that would not have been admitted as evidence in a court of justice." Jefferson ruled out the supernatural. What is left is pure ethics.

Included in the small volume is a brief biographical sketch of the author of the Declaration of Independence. The book would be of interest to those who are ad-

mirers of the great statesman, but aside from the light which it throws on the religious beliefs of Jefferson, it is of no consequence, since the Scripture extracts can be read in their proper context in any copy of the Authorized Version.

191 pages. 4 x 5 1/2 inches. David McKay Company, Philadelphia (1946). K.S.W.

**Rediscovery of the Old Testament**, by H. H. Rowley.

This book cannot be given a fair appraisal in one paragraph. In a word, it is a reinterpretation of the Old Testament from the point of view of modern liberal critics. It is a scholarly work, but will be unacceptable to most conservative Bible scholars. One illustration must suffice: "The biblical evidence cannot be relied on, therefore, to support the theory of primitive monotheism," says the author in the chapter on the growth of monotheism.

314 pages. 5 1/2 x 8 1/4 inches. The Westminster Press, Philadelphia (1946). \$3.00. W.F.

**Portrait of a Pilgrim**, by Buell G. Gallagher.

This is a study in race relationships under the form of the story of a pastor who accepts the challenge of his people to prove his racial theories practicable. It is more than a study, however, since it records the successful application of these theories in a specific case. According to the author, it is the task of the Church to break down racial barriers, not alone, to be sure, but to initiate and to carry forward the work. It is an excellent study, interestingly presented in the form of intimate letters. Many valuable suggestions are offered as to attitude, methods, etc. There are notes on reading sources and an index.

184 pages. 5 x 7 inches. Friendship Press, New York (1946). Cloth, \$1.00; paper, 60 cents. N.J.S.

**Exploring the New Testament**, by Rachel Henderlite.

The value of this book is that it directs the student to the Bible text itself and then helps him find the great facts of the four Gospels and the Acts for himself. Bearing the subtitle *A Guidebook for the Study of the Bible*, the book was designed as a laboratory manual for the study of the New Testament in high schools. It is a companion volume to a work published last year on the Old Testament. Some may question the inclusion of certain titles in the bibliographical helps, but the book itself has many points of merit and should be examined by all those seeking to teach the facts of the New Testament narrative to those of high school age.

96 pages. 8 1/4 x 10 1/2 inches. John Knox Press, Richmond (1946). 75 cents. W.F.

**The Distinctive Ideas of the Old Testament**, by Norman H. Snaith.

The author gives a scholarly, etymological study of the holiness of God, the righteousness of God, the salvation of God, the covenant-love of God, the election-love of God, the Spirit of God, and closes with a consideration of the distinctive ideas of the Old Testament as they appear in the New Testament. He contends that the New Testament has been interpreted according to Plato and Aristotle, and that the distinctive Old Testament ideas have been left out of account. He assumes the correctness of many of the conclusions of liberal Old Testament critics, but does not argue for or against them. Otherwise the book appears to be a valuable contribution.

251 pages. 5 1/2 x 8 1/4 inches. The Westminster Press, Philadelphia (1946). \$2.75. W.F.

**Christ Finds a Rabbi**, by George Benedict.

This autobiography was written because of the author's deep concern for the spiritual condition of his people. It is this condition that played no small part in helping him to see in Christ his own personal Saviour and the Messiah of Israel. It is a reasoned and impassioned appeal to accept Christ as their only hope in what for them is a hopeless outlook. It presents a keen analysis of the Jewish mind and heart by

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one who knows it intimately from within, and abounds in references to Jewish life, customs, thought and religion. While there are some statements and conclusions with which one could not agree, it should prove a valuable book for Christians in providing a background for an understanding of the Jewish soul, and it could well be read by Jews.

288 pages. 5½ x 8 inches. Westbrook Publishing Company, Philadelphia (1932). \$2.00. N.J.S.

**The Other Side of Baldy**, by A. W. Norton.

Clem believes that fame and fortune lie on the other side of Baldy, and thus is consumed with the desire to seek them. He finally leaves his home in the Citrus Valley and reaches the other side of Baldy. Does he seek in vain? The book gives the answer.

96 pages. 5 x 7 inches. The Wartburg Press, Columbus, Ohio (1945). 35 cents. J.F.H.

**The Rock of Life**, by Etienne Goddard Bolly.

Marie and Johnathan live in beautiful Switzerland. Marie loves her native land, but Johnathan's heart is set on America, the land of plenty. Marie consents to leave for this promised land, and with Johnathan, six of their children, an aunt, and her grandfather, begins the eventful journey.

213 pages. 5½ x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1945). \$1.25. J.F.H.

**Heirs of the Prophets**, by Samuel M. Zwemer.

This book presents a scholarly and informative survey of the most important and influential class in the world of Islam, namely, the spiritual leaders of the Moslem world. The author's conviction is that the key to the understanding of the masses lies in personal friendships with their clergy. To understand the latter is a great aid in the understanding of the soul of the people, their religion, folklore, and traditions. This book should prove of inestimable value to missionaries who expect to minister in Moslem areas. The author is an authority on the Moslem world.

137 pages. 5 x 7½ inches. Moody Press, Chicago (1946). \$2.00. K.S.W.

**The Christian Heritage in America**, by Dr. George Hedley.

This book presents a brief survey of the rise of the major groups within the visible Christian Church, the Roman Catholic, Lutheran, Presbyterian, Episcopalian, Congregational, Baptist, Quaker, Methodist, and Disciples; the changes these churches have undergone, and what the author calls "the services they have rendered within the American scene." The possibilities of union and of unity are estimated. It is clear that the author is thinking in terms of Christendom, not of Christianity in the sense of the true Church, the Body of Christ.

177 pages. 4¾ x 7¼ inches. Macmillan Company, New York (1946). \$2.00. K.S.W.

**Miracles and Parables of the Bible in Crossword Puzzles**, by Lucile Pettigrew Johnson.

In this neat, well-bound volume the author leads in the study of thirty-three miracles and nineteen parables of the Word of God by means of crossword puzzles. Realizing the importance of knowing these parts of the Bible, she hopes to stimulate their study. The task of solving these "puzzles" is not difficult with the open Bible before one. The solutions are all found in the book.

5½ x 8 inches. W. A. Wilde Company, Boston (1946). \$1.00. J.H.C.

**Manual of Gospel Broadcasting**, by Wendell P. Loveless.

From his own wealth of experience as a pioneer in the field of religious broadcasting the author gives life and meaning to that which would ordinarily be technical, and gives breadth of understanding to the discussion of problems of religious broadcasting. He has a real enthusiasm for the use of radio in gospel ministry, which is wisely tempered by knowledge of the

necessary limitations of the medium.

Actual scripts are given, actual situations are discussed, real personal problems, such as keeping physically fit, are dealt with. The book will be read with pleasure, and profit by everyone interested in radio. 352 pages. 5 x 7¼ inches. Moody Press, Chicago. (1946). \$3.50. H.L.L.

**Bible Puzzles and Quizzes**, by Vernon Howard.

The author has prepared approximately fifty puzzles and quizzes of a varied and interesting nature, with the purpose of enlivening the young people's meeting or the Sunday school class. This book will be especially effective when used in connection with group contests.

36 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids (1945). 35 cents. J.F.H.

**One Stormy Day at Sugar Creek**, by Paul Hutchens.

It takes more than a storm to dampen the ardor and "stump" the ingenuity of the Sugar Creek gang. The author has the gift of writing naturally about boys and girls, and at the same time conveying moral and spiritual truth.

88 pages. 5 x 7 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1946). 50 cents. H.L.L.

**Booze and the Downfall of Nations**, by Sam Morris.

The author wisely substantiates his statements by the use of scripture. He refers to nations that have fallen through drink, Bible personages who preached against it, and tragedies, as well as warnings, in the Bible. Furthermore, he presents not only the cause but also the cure. This book is well written.

22 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids (1945). 15 cents. J.F.H.

**Christ the Key to Scripture**, by W. Graham Scroggie.

This valuable booklet divides the subject into four parts: "The Old Testament and the Christ of Prophecy," "The Gospels and the Christ of History," "The Acts and Epistles and the Christ of Experience," and "The Revelation, and the Christ of Glory." The booklet is a guide to the study of the subject.

63 pages. 4 x 6½ inches. Pickering and Inglis, London (1946). 75 cents net. K.S.W.

**The Silver Lure**, by J. R. Turnbull

This fast-moving tale of adventure and romance in the Canadian mining country holds the attention of the reader from the opening sentence.

The heroine of the story is a young girl of fifteen or sixteen who, disguised as a boy, accompanies her father to the mining country. This disguise on her part gives rise to many interesting and puzzling situations, especially after a handsome young "red head" joins the prospectors' camp.

The story is a Christian novel in which all the talks on spiritual matters are introduced in a natural way.

The author evidently knows this northern country, for his descriptions of it are clear and fine.

The reader will enjoy this book and will also find in it many valuable helps in soul winning.

198 pages. 5½ x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids (1946). \$1.25. E.M.G.

**I Am the First Community Church**, by Roy A. Burkhart.

This pamphlet came into being because of a desire on the part of many inquirers to know of the life and work of this particular community church in Columbus, Ohio.

Dr. Burkhart writes in the form of monologue, letting the church speak for itself. From a small beginning in 1909, the membership has reached the 3,475 mark. The staff numbers ten. A full program of activities is carried on.

30 pages. 6 x 8½ inches. Community Books, Inc., Columbus (1946). 35 cents. J.H.C.

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STRENGTHEN CHRISTIAN HOMES, INTRO-duce *The Christian Parent*, monthly parent magazine on Bible basis (includes daily devotions for children) \$2.00 year. Children *love The Children's Hour* weekly paper with stories that help children love Jesus, 50 cents year, less in quantity. Also beginners paper, same price. See our other advertisement this page. Christian Education Co., Dept. M, Box 31, Highland, Illinois.

## MIMEOGRAPHING AND MAILING

MISSIONARIES AND EVANGELISTS MONTHLY Letters Mimeographed and mailed. All arrangements can be handled by mail. Write Mrs. Edna Dunn, 1135 Fedora Ave., Fresno, Calif.

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16 VELOX DECKLEDGE PRINTS WITH ROLL developed 25c. STUDIO, River Grove, Ill.

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WILL YOU HELP PREACH THE GOSPEL WITH Scripture Tracts. 100 assorted 25c—500 assorted \$1.00. All money received is used for the Lords Work. K. Allman, 90 Coral Street, Paterson 2, New Jersey.

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"HERE'S HOW." THE FASCINATING AND completely different tract booklet which is turning scores of souls to Christ. 25 for \$1.10, 100 for \$3.00. The Life Messengers, Box 515, Seattle, Wash.

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# Alumni News

PUBLISHED BY AND IN THE INTEREST OF THE  
ALUMNI ASSOCIATION OF MOODY BIBLE INSTITUTE

Robert A. Cook, Editor • Lawrence E. Pearson, President, Alumni Association

## Why a Waiting List?

ON Mar. 18, H. C. Crowell, executive vice-president of the Institute; Dr. William Culbertson, dean; R. L. Constable, vice-president and administrator of Development; Lawrence E. Pearson, Alumni Association president; and Robert A. Cook, Alumni News editor, met in Mr. Crowell's office for a talk about the problem faced by hundreds who cannot enter the Institute immediately, but must wait a year, or even two. Here are the results of that conversation. You may agree or disagree. Either way, we'd like to hear from you about it.

"The problems involved with any attempt to raise our top enrollment of one thousand," said Dr. Culbertson, "is that we are committed not only to an academic program, but also to a sincere effort under God to build Christian character."

"We are still far from accomplishing our aim of real closeness to student life and problems, and to increase the number of students would only put us in line for the criticism that some have already voiced, namely, that the Institute is in the business of 'mass production of holiness.'"

"Because we are emphasizing Christian character, it is necessary for the students to live in (with the exception of married students with children). Our dining hall facilities now seat a little over nine hundred. Thus, unless we secured more dormitories, more dining room facilities, and above all more teachers, we couldn't even begin to hope for a larger enrollment."

Dr. William Culbertson, H. C. Crowell, Lawrence E. Pearson, and Robert A. Cook begin their conference on "Why the Waiting List." (R. L. Constable was not present for the picture.)



"We have moved in the direction of giving precedence to those with more training," Dr. Culbertson continued. "Frankly, I hope we'll go ahead in that direction—say perhaps give precedence to those who graduate in the upper half of their class in high school. The idea is, of course, that given any two persons who are equally spiritual, the one with more training will probably be used more by the Lord than the one with less training; so that if we have a choice between those with higher grades in high school or college and others whose grades were not so high, we may move in the direction of accepting those in the upper bracket."

"This is not to the exclusion of all others, of course. Up to date we have reserved ten or twenty places in the last  
[Continued on page 660, Col. 1]

## 117 ALUMNI SAIL

In keeping with the postwar missionary boom, 117 former students sailed for the foreign field last year, representing the largest number of new missionaries for one year in Institute history.

In addition to that number, 18 new missionaries in 1945 were not recorded, thus swelling the figure to 135 foreign workers sent to the field for the first time since the last yearly report.

This brings to 2,825 the total number of missionaries sent out by the Institute in its sixty-year history, with 1,952 of that number now considered active.

Laboring in 88 countries, under 167 different missionary societies, former students can be found in almost every section of the world.

There have been 14 martyrs in the history of the school, but no former students lost their lives on the field last year.

## WINGS FOR THE GOSPEL

The oxcart creaked slowly through the sultry Bolivian forest. Swarms of maddening insects constantly harassed the man in the cart, and threatened to send the oxen bolting toward the near-by river. The missionary to the Bolivian Indians had been in the jolting cart for five days, traveling from the mission station to a remote section of his jungle parish, and five more painful days faced him before he would arrive. Then the trip back would take another ten days.

That was a few years ago. Today that missionary makes the same trip by plane—in less than an hour! Furthermore, all things considered, the trip by oxcart cost

## ATTENTION, MISSIONARIES

MOODY MONTHLY is eager to hear of missionaries on the foreign field who would appreciate receiving the magazine each month. If you know of fellow missionaries who may be interested, please inform the Moody MONTHLY office.

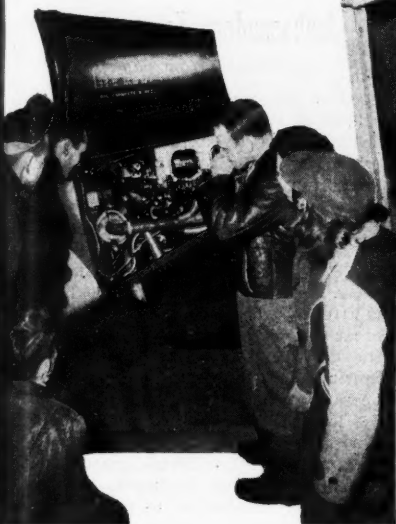
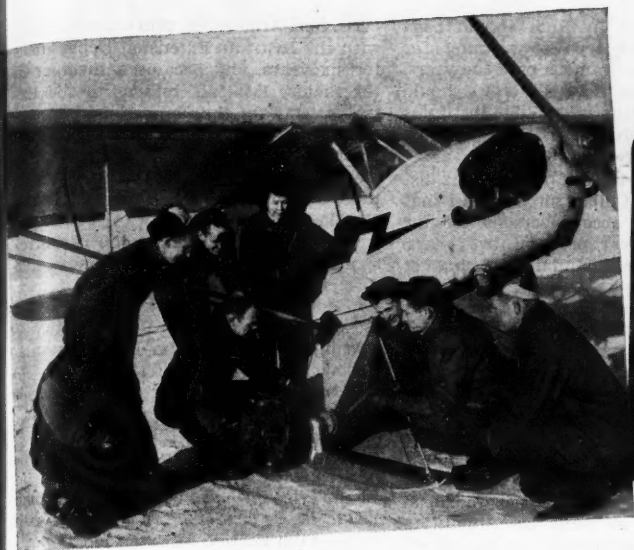
two and a half times as much as the quick air hop.

Moody Bible Institute, always alert to better methods of missionary training, has seen the many advantages to the use of air travel in spreading the gospel. Since last September, an intensive eighteen-week course in missionary aviation, the latest innovation of training at MBI, has maintained an important place in its curriculum, with a quonset-hut hangar at nearby Elmhurst airport and three training planes.

Many veterans, as well as returned missionaries and missionary candidates, are enrolled in the course directed by Paul F. Robinson '36. Mr. Robinson holds Civil Aeronautics certificates as a commercial pilot with flight instructor ratings.

Day classes include complete "ground school," covering such subjects as Theory of Flight, Meteorology and Navigation in their specialized phases relating to individual mission fields; practical use of present-day aircraft; special maintenance problems in various climates; civil air regulations at home and abroad.

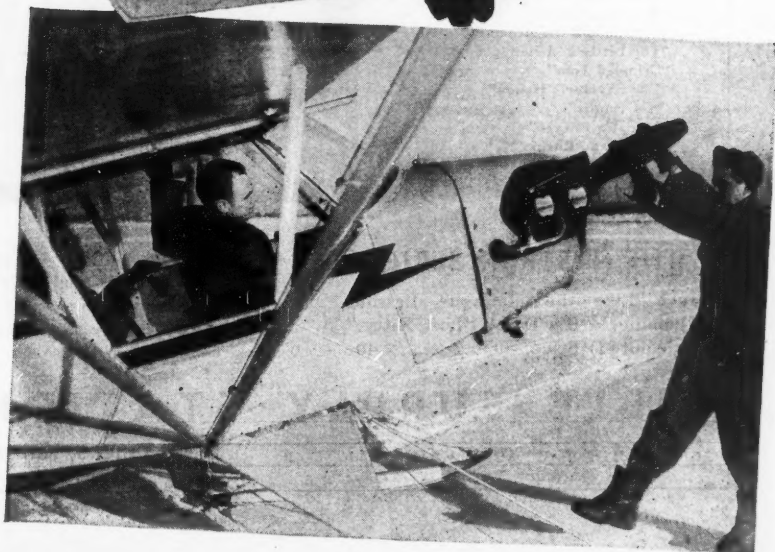
Fifty hours of flight, under the supervision of Mr. Robinson, includes dual instruction, solo flight and cross-country navigation. This work is accredited by the Civil Aeronautics Authority toward a C.A.A. Airman's Certificate with Private Pilot rating.



# FLASHES FROM THE MISSIONARY AVIATION COURSE AT M.B.I. . . .

Photos by Acme

1. Missionaries have used planes for work in arctic lands for many years, so students are taught the use of skis when snow appears.
2. Ground work is essential, too!
3. A missionary must be his own mechanic and know how to repair any part of the plane.
4. Instructor to pupil . . . "All set?"
5. "Contact!"





## WHY A WAITING LIST?

[Continued from page 658, Col. 2]

enrollment for such persons."

"What about D. L. Moody's primary aim of training 'gap men' to fill positions of leadership in local churches?" asked Mr. Pearson.

"You would be interested to know," answered Dr. Culbertson, "that as early as the late 1890's the Institute was frankly veering away from the idea of training 'gap men' only, to include the more complex program of training Christian workers for specific tasks.

"Some things have been forced upon us. People are expecting more of graduates today than they ever did before. We must equip our graduates to meet those demands. We are constantly trying to strengthen the faculty, the curriculum, and all of our equipment to keep pace with the exacting demands of a modern day."

"My vision for the school," said Mr. Crowell, "is that the Institute will continue with a limited enrollment, and will place increasing emphasis on furnishing a better kind of training to a higher quality student."

"We ought never to forget," said Mr. Constable, "that while the Institute is limited in the number of young people it can handle, God has graciously raised up a great number of Bible institutes in these past days and that many of them are doing an outstanding job of training young people for Christian service. My

idea is that the Institute should continue giving the type of training for which it has been famous over the years, and at the same time, all of us should pray God's blessing upon Bible institutes everywhere which are seeking to meet the need of these great days."

"Back to the idea of the waiting list again," said Dr. Culbertson, "we feel that it is unwise to accept persons too far ahead—say a year or even two years. During that time any number of changes may occur in their lives, associations, and characters. We have thought some about the idea of a moratorium on registrations, such as Northwestern University uses. In that case we would simply announce that as of a certain date, the Institute would be taking applications, and then from those applications we would sift out the very best possible timber for training such as the Institute can give.

"All of this, of course, is very much up in the air, but we want the Alumni to know that we are making an honest effort to meet the situation and to do the best possible job under God."

## Faculty and Staff Changes

Dr. Harold L. Lundquist '23, recently resigned to become pastor of the First Evangelical Free Church of Chicago. A graduate of the first Pastors Course class, Dr. Lundquist has been a member of the faculty for twenty-two years, and associate editor of MOODY MONTHLY for the past five years. He will take up his duties as pastor May 1.

Dr. Carl Armerding, who was associated with the Institute Extension Department for six years, and became a member of the faculty last fall, returns to the Extension staff for the summer. On September 1 he severs his relations with the Institute to become head of the Department of Practical Theology and associate professor of English Bible at Dallas Theological Seminary.

W. Herbert Scott '36, director of Correspondence School since last August, and formerly assistant to the dean of men, left April 1 to become pastor of Calvary Gospel Center, Grand Rapids, Mich.

Philip R. Newell, who has been sales manager of Moody Press since coming to the Institute in October, 1946, succeeds Mr. Scott as director of Correspondence School.

F. L. Prestidge '36, has severed his connection with the Extension Department as Bible teacher and conference speaker.

Charles S. Trimmier '41, formerly head of the Film Section in Extension Department, was made assistant to the director of the Department of Stewardship, in charge of annuities, as of March 11.



## Ambassadors Extraordinary

[Continued from page 615]

good of his country. We trust that it is seldom if ever true, but too often, in a solemn sense, it is true of the uncalled missionary. His falsified gospel results in nothing but harm. The love for souls is the surest antidote against this poison.

CONSCIOUS OF HIS HIGH EMPIRE, the called ambassador realizes he is a fellow worker with Christ. His is a great commission; he is put in trust with the gospel. Those mighty factors—the Spirit and the Word—will be potent and operant through him. Though "less than the least of all saints," he will magnify Christ in his body, whether it be by life or by death. Divine grace will be made perfect in his weakness.

As we are bidden, let us pray the Lord of the harvest to thrust forth laborers into His harvest: ambassadors called of God, men of prayer, men saturated with the Word, men with faith in their Sender and in His message, themselves efficient because they are crucified with Christ, and Christ liveth in them.

Banish every fear from your heart. God is not looking at your sin, but at the blood of the Lamb, and in that He sees the exquisite fruit of His own love and triumphs in it. Now, if God is not looking at your sin, why should you keep dwelling upon it? If He graciously triumphs in the fruit of His love, why should you not triumph in it also? The spring of your communion is your keeping your eye fixed upon the same object that God is looking at. Now, if God is looking at Christ, and you are looking at your sins, of necessity there can be no communion. "Can two walk together except they be agreed?"

—J. G. Bellet.

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## THE NYSTROM SERIES

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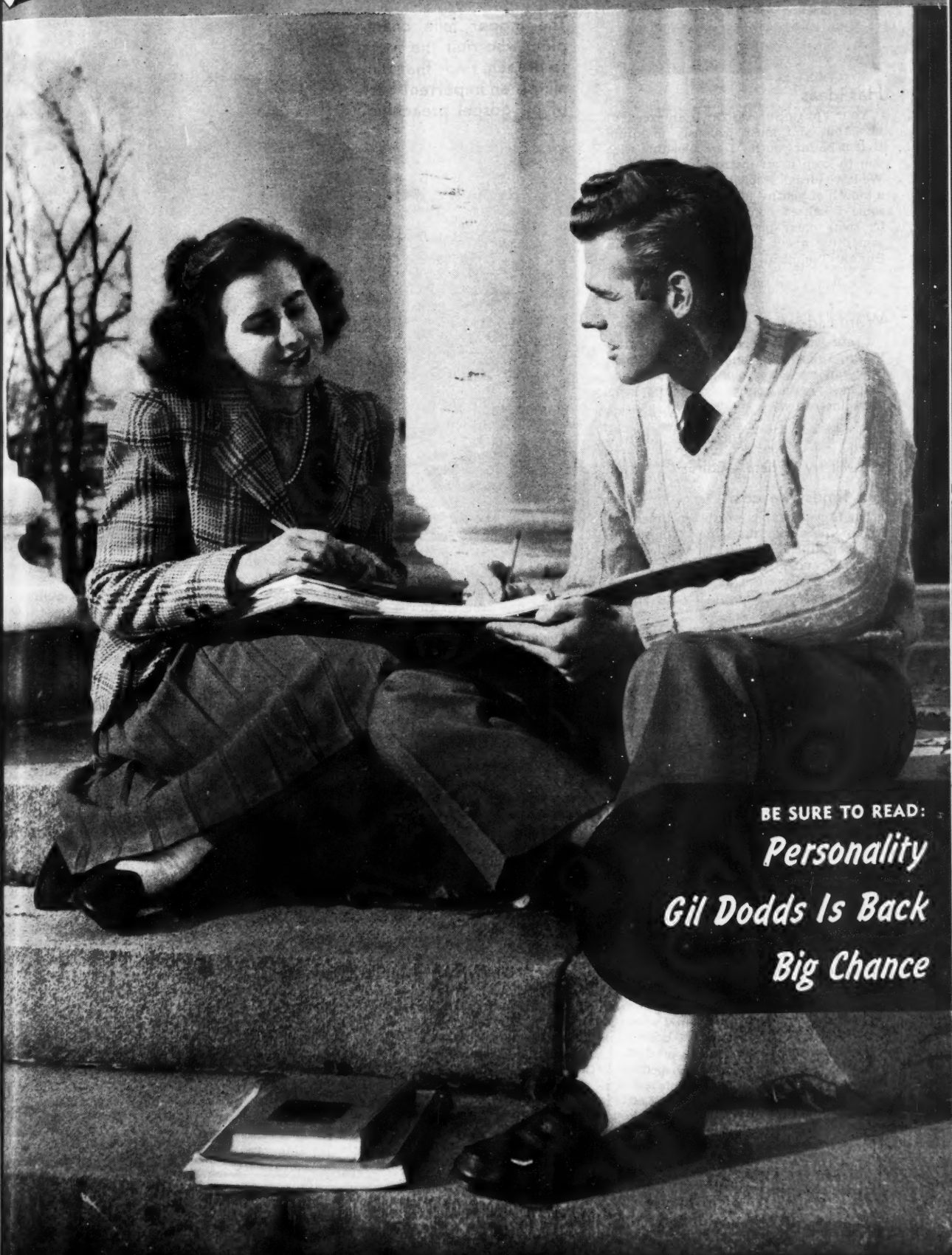
## BIBLE SUPPLY STATION

113 East 8th Avenue,

Topeka, Kansas

# Youth Supplement

WALLY HOWARD



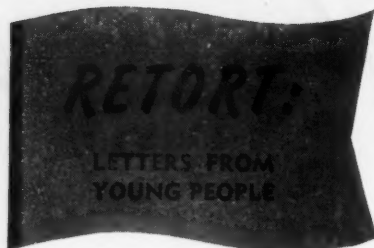
BE SURE TO READ:

*Personality*

*Gil Dodds Is Back*

*Big Chance*





### Has ideas

YOUR YOUTH SUPPLEMENT is an excellent idea, but you must jealously maintain that it be for youth. I am pleading with you to keep it an instrument for youth. We have ideas. Publish about 2,000 words a month of youths' ideas and opinion, not some fossilized conglomeration of ideas by some older person. I should know something about this, being a junior in Buffalo Technical High School.

CHARLES JAMESON  
Buffalo, N.Y.

### Wants ideas

I am vice-president of our Baptist Youth Fellowship here in Hazel Park. How can we better our recreational activities to gain young people and keep them interested?

DOY WATTS  
Hazel Park, Mich.

### We will try to help.—Editor

### Ten times the cost

THE SUPPLEMENT is worth ten times the cost of the whole magazine. The material contained therein is challenging, practical, and inspirational. I've particularly been impressed with the constructive suggestions for improving the young people's meetings.

CHARLES H. MILEY  
Baylor University  
Waco, Tex.

**SUGGESTION:** It takes only three cents to mail a letter. Let's hear from you . . . but be sure and say so, if you don't want your letter quoted.

### Introducing . . .

It is with great personal pleasure that I introduce Wally Howard, who this month becomes editor of *YOUTH SUPPLEMENT*, which I am obliged to relinquish because of the pressure of work as editor-in-chief of Moody Press and a member of Moody Bible Institute faculty.

Mr. Howard is well known for his work among high school students with Young Life Campaign, following graduation in 1941 from Dallas Theological Seminary. I believe these pages will be greatly used of God for the blessing of young people everywhere, under his capable editorship, and I pray that the Lord may enlarge this ministry and make it a great power.

—S. MAXWELL CODER

## GIL DODDS IS BACK

The indoor mile champion, who quit the track to preach, finds that running is an important part of his gospel preaching.



Chicago Daily News photo

PROBABLY no young man in America today has brought Christ to the attention of so many people as 28-year-old Gil Dodds, world indoor-mile champion. He does it by running as well as by preaching.

That's why Dodds is running again this year after a long layoff. He believes he can have a greater testimony for Christ. If he didn't think so, he wouldn't be running.

Back in 1944, you may remember, he hung up his track shoes after setting a new indoor-mile record at the Chicago Relays in the spectacular time of 4:06:4. He explained that running was only a hobby, that his first business was preaching the gospel, and that nothing was to interfere with it.

Some may wonder why Dodds is back on the track after having once renounced it. Has he lost his vision for preaching the gospel? Decidedly not. After two years of speaking before numerous youth rallies sponsored by the Word of Life Hour, Youth for Christ, and Young Life Campaign, and after a year at Wheaton College studying theology, he has reached the conviction that if he can keep running he will have a wider Christian testimony.

Gil has lost nothing of his zeal for God. His studies at Wheaton have deepened the conviction of his call to preach. But he has learned by experience that God expects Christians to use the ability He has given them, whatever it may be. And

there is no question about Gil's ability to run.

So a few weeks ago he decided on a comeback. He reported to his old coach, Jack Ryder, in Boston, and began to work out for his first race since 1945. All his plans depended on how well he did in that race. When he won it in the fastest time Boston had ever seen—4:09:1—he knew he had plenty of races left in him.

A few weeks later he did the unbelievable—at Madison Square Garden he won the mile in 4:07:1, and just one hour later came back to win the two mile in 9:15:5. That left him four more races in the 1947 indoor season. Win them, and he'd have a clean sweep for the season.

As a result of his running Gil has probably received wider publicity in newspapers and secular magazines than any other Christian. (See *Time*, February 3; *Life*, February 17; *Sport for March*; *The American Weekly*, March 2.) And he takes every chance to speak of his Lord. He signs thousands of autographs, and always adds a Scripture verse, such as Philippians 4:13. When called to the microphone after setting the record in 1944, he grinned a bit bashfully, and said, "I thank the Lord for guiding me through this race and once more seeing fit to let me win. I thank Him always for His abiding presence." Next day the *Chicago Daily News* headline ran, "The Lord, Hahn, Gil Collaborate."

[Continued on page 666]

Moody Monthly

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# Can Christians Be Scientific?

By F. Alton Everest

Yessirree, says Mr. Everest, in his first of two articles—and he should know. He taught electrical engineering for nine years at his alma mater, Oregon State, and is now associate director with Dr. Irwin A. Moon at the Moody Institute of Science.

SCIENTISTS are just like everyone else when it comes to the Bible. A few are real Bible-believing Christians, a few more attack the Bible, but the great bulk of them have little knowledge of, or interest in, the Book and its story of salvation.

However, there is a tendency among Christians to look upon all scientists as enemies. There is a feeling that they are more than just disinterested—that the very methods they use in arriving at their scientific knowledge are to be feared and distrusted.

It is the purpose of this brief article to discuss these factors from the standpoint of the Christian. In order to do so, we need to go back to the early development of science in order to understand better the methods which are used today.

We can skip past the "arm chair" philosophers of Greece who argued abstractly without experimenting, past the Dark Ages when intellectual activity was at low ebb, and come to the beginning of modern science in the Renaissance period. It was then that Leonardo da Vinci and Nicolaus Copernicus and others began to experiment in their study of nature.

Francis Bacon thought through the methods of these men and proposed four steps for scientific procedure:

1. Study all available information.
2. Select all observations which might

Mr. Everest and Dick Ross record underwater sound during filming of an amazing new Christian film, "Voice of the Deep."



May, 1947

have something to do with the effect being studied.

3. Determine which phenomena are related.

4. By exclusion of the non-relevant, discover the cause of the phenomena.

By way of illustration, let us apply this method in the search for a pair of socks in a department store. The counters are full of socks and there are hundreds more on the shelves in the stockroom. There are many different sizes, colors, materials, lengths, weaves.

First we tackle "size," and in an orderly fashion reject all the sizes we don't want. Then we reject all the colors materials, weaves, etc., we do not want, finally deciding on the desired socks by

[Continued on page 667]

## "Man Does Not Stand Alone"

... not the words of a preacher, but of a renowned scientist . . . A. Cressy Morrison, past president of the New York Academy of Sciences . . . in a recent book by that name which has been widely read because of its review in *Reader's Digest*.

It's the kind of book high school fellows will devour . . . a fascinating adventure in the wonderland of science . . . where every fact points to God . . . a book that should make it impossible for men any longer to scoff at the reality of God's existence.

## REPORT:

NEWS ABOUT  
YOUNG PEOPLE

The "Umpteens," the army's experimental battalion of 664 teen-age soldiers, is surprising Uncle Sam and veteran army men.

Umpteens is short for Universal Military Training Experimental Unit, and at Fort Knox, Ky., these teen-agers are being used as guinea pigs while legislators in Washington debate the adoption of universal military training for all boys. Brigadier General John M. Devine, commander of this battalion, believes that the experiment is proving that universal military training won't hurt our young people.

He adds, "In this unit, we propose to support the chaplains and to give them every opportunity to improve the moral fiber of the trainees and to emphasize the moral aspect both of military training and of human relations." This training, he feels, will make the Umpteens better citizens in every way.

It looks as if the increase in teen-age killings in the United States will even top the 25 per cent rise in 1945. The most significant thing about this, according to a national commentator, is the large proportion of these young people who come from broken or unhappy homes—homes grown hateful through lack of parental love, heartless discipline.

Sunday high school football seems to be on the increase across the nation, but in Lowell, Mass., Protestant ministers are up on their ear about it and want it stopped.

From Japan come welcome reports like this one. In the small town of Yose, in the Tokyo area, young people have bought more than 1,000 Bibles from their own meager earnings and are paying teachers to instruct them in the Word of God twice each week.

History will be made June 30 to July 4 at Grinnell College, Iowa, when the first national meeting of young people in the history of the Presbyterian Church, U.S.A., is held. More than 1,000 delegates will represent 500,000 members of the Westminster Fellowship, between the ages of 12 and 23.

More than 1,500,000 public school pupils now attend released-time Bible classes in the United States. Maybe you are one of them.

Here's something you ought to know: Buddhism is spreading in the United States. Recently the Eastern Young Buddhist League decided to raise \$25,000 to send missionaries through the United States, working largely through the Young Men and Women's Buddhist Association. Young men are the chief motivating force in the drive to spread this faith. A popular magazine, describing their zeal, says, "They are willing to work for it, give their money, and ask for nothing in return except the spread of enlightenment."

663



Keystone photo

# PERSONALITY!

by *Connie Calenberg*

**A Christian's one jump ahead of others. He has reason to develop his personality, and the extra means to do it.**

**M**ANY ARTICLES are being written today on the subject of personality or personality development. As Christian young people, what should our attitude be toward them? What should we do about developing our personality?

It is obvious that no two of us are alike. Just as every leaf on a tree is different from every other leaf, and every blade of grass is unique and unlike any other blade, so every Christian is quite different from every other Christian in his personality.

But when we accept Jesus Christ as Saviour, a new personality is born in us and we literally become two persons in one. We realize at once the futility of human personality unless indwelt by Jesus Christ. We see that our own charm, our intellect, our intelligence, our wit, our poise, our magnetism—none of these is enough to satisfy God, and only as we receive the life which Christ alone can give do we have any value before Him.

But the new birth means that new natures are given us, though we still keep the old. Every Christian has two natures. That is why Paul could say in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other."

Our old personalities are sinful; our new personalities are spiritual, and immediately set up a warfare against our old natures. The world seeks to develop

the assets of the natural, sinful personality, whereas in Christ we seek to yield ourselves fully to the new personality of Christ which is now within us. Our attitude then is entirely opposite from that of the world.

At its very best, human personality can attain only a surface polish, because it is limited by the boundaries of the "natural man." In Christ, there are no limitations. He who is perfect is more than willing to dominate, and indwell, and control our lives as we yield ourselves more fully to Him.

But a person's lack of personality may prove a stumbling block and hindrance in his Christian life if it is not fully surrendered to Christ. Take the case of a young man I know. Before Jonathan's conversion, he was arrogant, conceited, and very proud. When he took Christ as his Saviour, a great change came into his life and his talents were greatly used for God. Soon, however, he began to grow very conscious of the fact that God was using him, and his old pride and

conceit cropped up and forced a wedge into his spiritual armor. The wedge grew larger, until his old personality, which had not been totally yielded to Christ, defeated the very purpose of his new life in Christ and almost ruined his testimony.

Margaret, on the other hand, was nat-

urally very charming, sweet and lovable. She had "personality." When Christ came into her life, the new nature began to flow through these channels of natural charm, and her personality was marvelously used for God. Other young people were drawn to the Saviour by her warmth and humor and sweetness. Margaret proved that God wants to use a personality if it is unconditionally surrendered to Him.

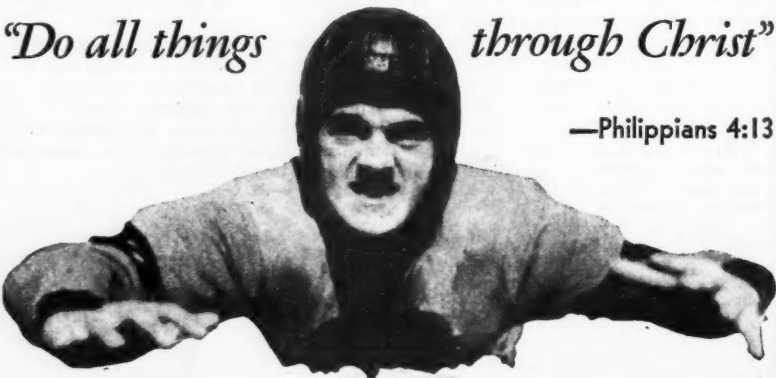
C. S. Lewis, the scholarly English writer, declares that Satan would rather have a Christian spend his time in self-effacement, declaring himself without any talents, than to have him acknowledge simply and without conceit that God has entrusted him with certain natural assets, and then determine, by God's grace, to use these assets for His glory.

As Christian young people, we step out into an entirely new field of possibility. We are told in II Peter 1:4 that we have exceeding great and precious promises, that by these we may partake of the divine nature. Our Bible is full of promises which God expects us to believe. We are not seeking to build on the foundation of our own worthless "self" any more, nor are we endeavoring to bring out what little good may be scattered here and there through our personality. Instead, we are building on the Rock Christ Jesus, and are developing the personality of God Himself within our hearts and lives. If we do not possess love for our fellow men, we can claim His love. If we do not possess compassion, we may claim His compassion. If we do not have gentleness, we may have His gentleness. Thus a new, radiantly beauti-

*"Do all things*

*through Christ"*

—Philippians 4:13



**D**AVE BROUGHAM wants that to be the testimony of his life. He's a Seattle boy who loves to play football, but better still loves to talk about Jesus Christ. And in doing it, he'll quote a dozen verses of Scripture every time.

He got started studying his Bible about the time he was chosen all-city guard at Broadway High in 1945 . . . the year his coach presented him the coveted blocking award with these words, "To the toughest guard in the city." Since then he's played a year for the University of Washington, and last fall started at left guard with the Fort Lewis Engineers, conceded to be the 1946 service champions.

Dave says, "The Word of God has challenged and changed my life. My philosophy has needed drastic mending since examining I Peter 3:15: 'But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you.' If someone were to ask me why I am constantly and consistently memorizing Scripture, I would quote Proverbs 7:1-3. By memorizing I can speak with authority and pack a wallop."

"I'm hoping that more of the high school gang will trust Him, and my testimony is that 'I can do all things through Christ which strengtheneth me.'"

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ful personality is within our reach—through Christ.

How desirous we should be to see the growth of the new nature which was given to us at conversion. Growth comes from diligent searching of the Scriptures, fellowship with God through prayer, and the appropriation of God's power in every phase of our lives.

In the light of what God has made available to us in Jesus Christ, how empty the magazine captions become: "Find Your Assets and Play Them Up" . . . "Develop Your Personality." We may have the personality of Christ.

## What Your Leaders Are Up To

Direct from the nationwide Evangelical Youth Convention in Omaha, YOUTH SUPPLEMENT next month will publish a significant article surveying the future of young people's work in America.

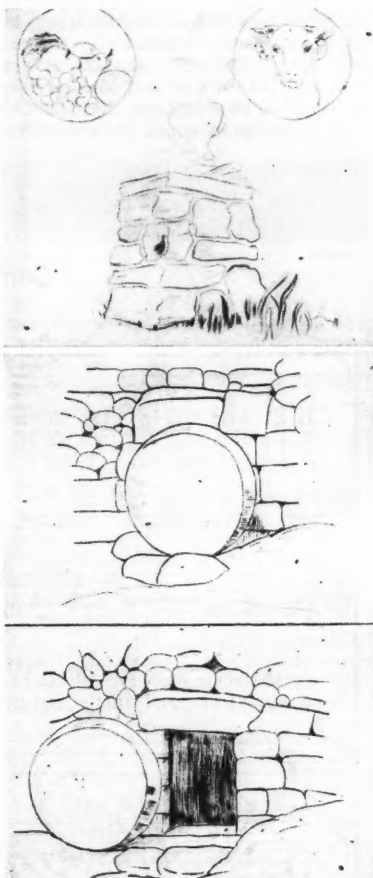
You'll get an all-over picture of what is going on in denominations other than your own. You'll be introduced to some of the outstanding leaders who are doing an important work in and out of the denominations. You'll find out what still needs to be done, and will know better, we feel, what you should be doing as Christians in high school and college.

This is in line with YOUTH SUPPLEMENT's policy to keep you informed by articles which you can get your teeth into. Each month you'll find stories that make you think, and give you a basis for your own mature, intelligent decisions concerning matters of Christian belief and conduct. You'll get in the habit of looking for YOUTH SUPPLEMENT each month days before it comes. You'll want your friends to read it. You'll let us know when it's "off the beam." And of course you'll help us keep it a magazine for alert young Christians.

# Right and Left, Top and Bottom

by James F. Harrison

Fourth in a series of how-to-do-it stories for those who want to use CHALK ILLUSTRATION . . . written by one who knows.



SINCE chalk illustration is a spiritual ministry, due consideration must be made for the proper placement of objects with reference to the right and left sides, and the top and bottom of the paper.

Whenever possible, the object representing that which is morally right should be placed to the right of the audience, in order that right may be associated with right. Similarly, put that which is morally wrong on the left.

Figure 1 illustrates this. It pictures Cain and Abel's offerings. In the Scripture the offering of Cain, the elder, is mentioned before that of Abel. Since we read from left to right, Cain's offering is placed at the left. Furthermore this placement fits the rule. It shows that Cain's offering was morally wrong, and Abel's morally right.

Figure 1 also illustrates the correct use of lines to give the illusion of the horizontal. Notice how the base of the altar and the line of grass create a horizontal line. The student who made this illustration was wise to put this line at the bottom. It serves to support the heavy weight of the altar and keeps the two circles from making the picture top-heavy.

Whenever possible, put the thing that is preferable at the top of the paper, and that which is not desirable, or less desirable, at the bottom. Figure 2 illustrates an exception to this rule. At the top is the sealed tomb, and at the bottom the tomb is open. Surely the empty tomb (Christ having risen) is preferable to the sealed tomb (Christ being dead). But in this case the sequence of events must determine the position.

## Start Every Day With Worship

You don't need a church to worship. Find your own spot, off alone, and make it your morning meeting place. Shut everyone else out . . . and spend the time in prayer and in Bible reading.

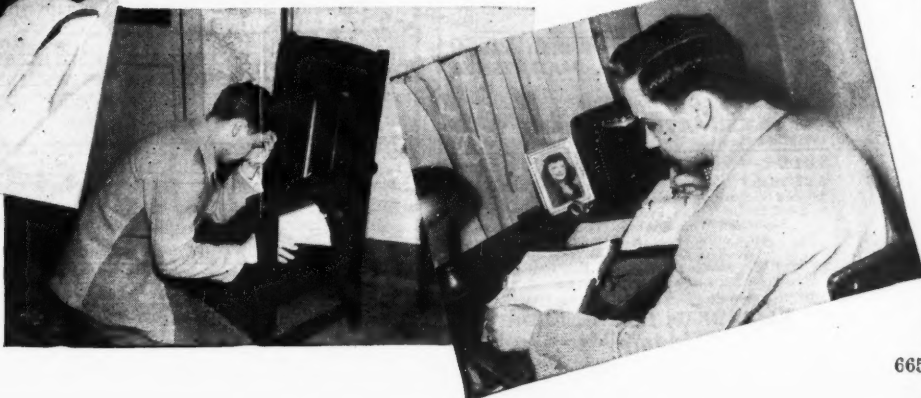
Follow a definite plan. You'll want your Bible, of course. Better use a pencil and notebook, too. Future issues of the SUPPLEMENT will help you in finding the right plan.



Ed Groenhoff Photo for Youth Supplement.

There is no time like morning. Don't wait until last thing at night to get alone with God. Set the alarm clock fifteen minutes earlier if need be . . . and start every single day with Him.

May, 1947





# Announcing

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## Gil Dodds Is Back

[Continued from page 662]

rate on Mark." Seldom is he referred to alone; it's always "Gil Dodds and the Lord."

To be sure, some writers poke fun at him. Time refers facetiously to his awkward, graceless style of running, and his dependence on God is occasionally ridiculed. As a matter of fact, Dodds is not the smoothest runner on the track, but he is anything but awkward. He runs with a beautiful stride, though his right arm flails like a windmill, and he keeps up a killing pace right to the finish.

He is not an all-round athlete. Stand-

ing only five feet eight inches, and weighing 150, he might not impress you as a world champion. But by dint of constant practice since high school days, a terrific will-to-win, and intense concentration, he has become one of the greatest runners of all time. No other miler has bettered 4:10 so often. He was the overwhelming choice for the Sullivan award in 1943, given annually to the outstanding amateur athlete of the nation. No sniping or belittling can detract from his greatness as a runner.

Gil is humble almost to a fault. He showed it the year Gunder Hagg was in America. Dodds agreed to tour the country with him in two-mile exhibition races,

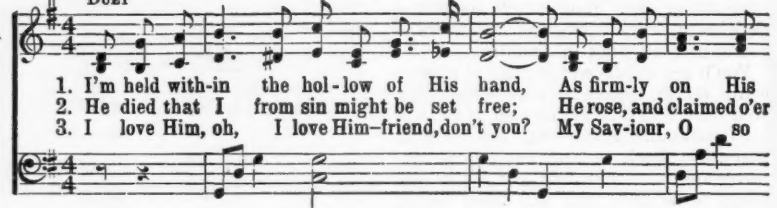
even though the chance of ruining his reputation was great. There is no doubt that he reminds us of the same way. He doesn't jump on them—not to bring credit to himself. He gives the Lord the glory. What do you think of that? He thought a runner could be a runner or else can be a runner.

## NEW CHORUS OF THE MONTH

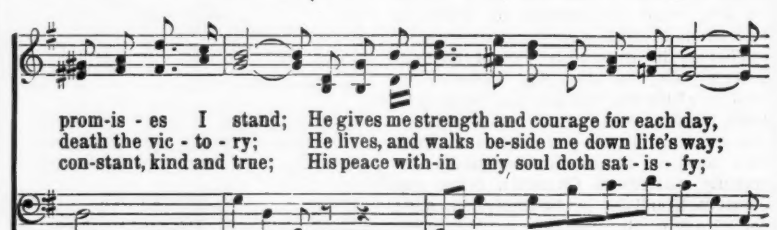
### Confidence

LILLIAN P. TROY  
DUET

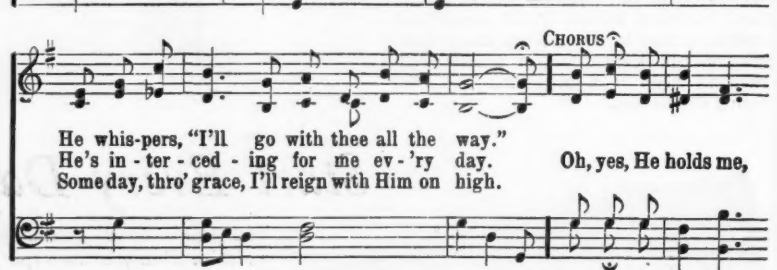
ANNETTA SHANNON



1. I'm held with-in the hol-low of His hand, As firm-ly on His
2. He died that I from sin might be set free; He rose, and claimed o'er
3. I love Him, oh, I love Him-friend, don't you? My Sav-iour, O so



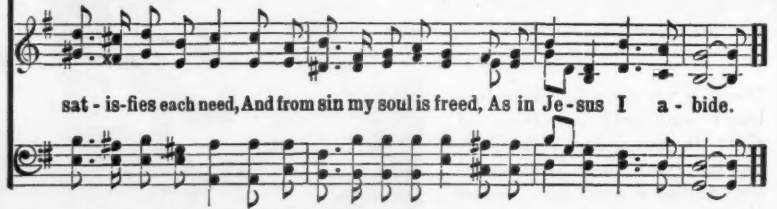
- prom-is-es I stand; He gives me strength and courage for each day,
- death the vic-to-ry; He lives, and walks be-side me down life's way;
- con-stant, kind and true; His peace with-in my soul doth sat-is-fy;



- He whis-pers, "I'll go with thee all the way."
- He's in-ter-ced-ing for me ev-'ry day. Oh, yes, He holds me,
- Some day, thro' grace, I'll reign with Him on high.



His arms en-fold me, And I'm safe when by His side (by His side); For He



sat-is-fies each need, And from sin my soul is freed, As in Je-sus I a-bide.

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## Can Christ

[Continued from page 662]  
this round. The method cause of the play of so methods scientific exper-out that G detailed the cope with t. Thus we world the potheses as sis is defin supposition plain certa investigation. The wor have somev ings, althou changeably a theory is cable to ma a hypothes proof; a th verification. The phr misleading. It would be "hypothesis" "supposition plain certa though mar for it. Back in ence, the li was very s back, reflec aspect of th explanation mediately g cuss it with a good hyp by his reput perhaps th until a ph renounced own. But the h tific tool a object to hypotheses they are b of experime

even though he knew he stood little chance of ever winning, and might easily ruin his reputation as a top-flight runner.

There is no conceit in his makeup. Before a race he is nervous, fearful, until he reminds himself that the other runners are not supermen. "They dress the same way I do," he tells himself. "They don't jump into their suits. They put them on one leg at a time." Then he prays—not to win, but to do his best, and to bring credit to his Saviour. He always gives the Lord the spotlight, and credits Him with what success comes his way.

What Dodds will do when he finishes at Wheaton in June is not certain. He's thought a lot about foreign missions. But here at home his greatest usefulness has been among young people. He knows a runner can reach a lot that no one else can reach. That's why he's running again.

## Can Christians Be Scientific?

[Continued from page 663, Col. 2]

this round-about process of elimination.

The method is not very practical because of the extensive nature of the display of socks. And, though Bacon's methods served well in encouraging scientific experiment, scientists soon found out that God's world is so complex and detailed that such methods could not cope with them.

Thus we find today in the scientific world the almost universal use of hypotheses as aids to research. A hypothesis is defined as "a tentative theory or supposition provisionally adopted to explain certain facts and to guide in the investigation of others."

The words "hypothesis" and "theory" have somewhat different scientific meanings, although they are often used interchangeably in common speech. In science a theory is "a verified hypothesis applicable to many related phenomena." Thus a hypothesis is an assumption without proof; a theory is a step forward in its verification.

The phrase "theory of evolution" is misleading. From a Christian standpoint it would be more accurate to speak of the "hypothesis of evolution" since it is a "supposition" provisionally adopted to explain certain facts, and nothing more, though many of its exponents claim more for it.

Back in the "arm-chair" days of science, the life expectancy of a hypothesis was very short. One man would lean back, reflect upon the "why" of some aspect of the universe, and, as a possible explanation occurred to him, would immediately go to the public place to discuss it with others. It might have been a good hypothesis and its impact aided by his reputation. This hypothesis would perhaps then have a thriving existence until a philosopher of greater prestige renounced it and proposed one of his own.

But the hypothesis is a valuable scientific tool and the Christian can only object to its abuse. Today scientific hypotheses last much longer because they are born under the searching eye of experimentally derived evidence. There

is usually a tremendous unanimity among scientific workers on the more important hypotheses as they run their course. Changes are more likely to be modifications than refutations. Thus the nebular hypothesis held sway in astronomy for almost a century, until it was abandoned completely about twenty-five years ago when it was shown that its operation depended on a violation of well-established physical laws.

Hypotheses are of value in providing a tentative pattern into which may be fitted known facts and in pointing the way toward future research, even though all of the facts cannot be observed at that time. For example, a theory proposing the atomic structure of matter was advanced about 400 B.C. by Democritus, but it was of little value until recent times when scientific advance had prepared the way for a reiteration of it.

A hypothesis provides a highway on which the mind may travel in advance of the experiment at hand, thus anticipating (insofar as the hypothesis is valid) the outcome of the experiment. Of course, the road selected often turns out to be the wrong one and the scientist is confronted with the necessity of checking himself, much as the motorist must reassure himself from time to time that he is on the right road.

We ask then, does God intend men to seek out the secrets of His universe? In Genesis 1:27, God stands beside His creation, man, looking over the work of His hands, and enjoins man to have dominion over the world. It seems consistent to believe that the Creator intended man to learn as much as possible about His creation, and the scientific approach seems a logical method of doing so. But certainly the goal of learning should not be merely the promotion of man's comfort, or the satisfying of his intellectual

## NEXT MONTH

### IF I WERE 18

Prominent Christians disclose what they would do if they were graduating again from high school.

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curiosity, but rather to bring honor to God, the great Creator of all things.

A young Christian can be called of God to enter the field of scientific study as well as the mission field or the pulpit. However, the Christian needs to keep clearly in mind the ideals of scientific investigation and the extent to which a Christian can participate without compromise. These will come to light next month as we discuss the empirical and philosophical aspects of science.

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# BIG CHANCE

By Elisabeth Fletcher

The *Tatler* assignment would have been the biggest thing that ever happened to Jinny . . . only it didn't. And then she heard about the accident!

**S**O WHEN the ambulance found her, she was unconscious, and I guess she has some broken bones or something. And, Jinny—you should have seen her bike! Boy, was it a mangled mess! But of course you wouldn't be interested . . .

Rocky broke off abruptly to gulp another mouthful of his mother's blueberry cobbler. He certainly was enjoying himself, his sister reflected disgustedly. His position at the table was absolutely the most adolescent thing she had ever seen. But what really grated on her was the way he had known about Marge's accident all through supper and hadn't even told her!

"Listen, Rockwell Roscoe Rogers—you tell me everything you know about that. If Marge is really hurt, it means she can't cover the interview tonight with the governor!"

Watching her rising excitement, the eleven-year-old heir to the Rogers' real estate business began to look shrewd. "And why are you so interested? I know why—because you want to do the interview yourself! You're probably glad Marge is lying in Henravin Hospital half dead, just so you'll get your big chance. I know you well enough. Boy! If I was editor of the *Tatler*, I'd kick you off so fast I couldn't see you for dust! You act like you know more than anybody on the whole staff."

It seemed an appropriate moment for him to duck under the table. Jinny's eyes were flashing. What could you do with a brother like that! Oh, everything had been going wrong lately.

Like this assignment. It wasn't fair that Marge had gotten the chance to interview the governor. And this accident proved it, Jinny thought. Hadn't she prayed for the assignment yesterday on the way to school? It just wasn't fair. Marge wasn't a Christian, either, nor was the editor. He was probably just prejudiced against Christians.

Her rebellion began to mount. She never seemed to get the lucky breaks. And some of the remarks people had been tossing at her lately! "Holler-than-thou . . . too good for your own good." . . . What right had they to say things like that to her? Probably just because

they had guilty consciences about not going to prayer meeting and reading the Bible every day—well, almost every day.

She was startled out of her half-reverie by the sound of Rocky smacking his lips. They were disgustingly purple from the dessert. Jinny could feel herself getting into a worse mood than ever.

"Well—are you going to tell me any more about the accident?" She spoke sharply. If little brothers had any good points, she had yet to find them.

Rocky suddenly looked very serious. "All right, sis—you asked for it, so I'll tell you. But first of all I'd like to ask you something. Are you or are you not supposed to be a Christian?"

"I most certainly *am* a Christian and you know it. What are you driving at?" Jinny snapped. What did being a Christian have to do with the interview?

"So you're a Christian! Well, one thing bothers me. How can you call yourself a Christian and be as selfish and crabby as you are?"

"Do you mean to imply that I'm not trying to be like Jesus?" She felt the color mounting in her cheeks.

Rocky stood up, suddenly quiet, and looked at her. "I guess I'll have to be going now." He slouched from the room.

Why, he had gone without even telling her the rest of the details! The nasty little brat!

**S**HE DIDN'T HAVE TIME TO WORRY about that now, though. There was the interview. With Marge's father out of town, Jinny knew that probably no one had notified Editor Joe. He'd still be expecting Marge to get the goods!

What should she do—pretend she didn't even know Marge was hurt? Oooh—what Rocky would say! Or she could cover the interview herself and be a big hero for saving the day. But that probably wasn't very honest.

Well, then there was only one thing to do—call Joe and tell him. Maybe he'd let her get the story herself. What a chance!

N-O-R 6630. . . . No answer! He *had* to be home!

But he wasn't. The kitchen clock said 6:35, and the dedication began at 7:30, clear across town. Maybe if she called again in ten minutes he'd be there.

She knew now that she had never wanted anything so much as that interview—the opportunity of a lifetime, practically. And she knew she had the ability to write. Why hadn't the Lord answered her prayer, anyhow?

What was it that Rocky had said? "How can you call yourself a Christian and be so selfish and crabby?"

That was unjust! Maybe she was crabby to him sometimes, but he deserved it. And she had good grounds for that feud with her locker mate. Who ever heard of slamming a door so hard that a mirror broke? She probably shouldn't have said what she did to Marge about the assignment, though. Oh, what was

the matter with everything tonight?

Well—*was* she trying to live like a Christian? She prayed and went to church regularly, and read her Bible. Someone had told her once that the keynote to Jesus' life was love. Well, she loved her mother and father—although come to think of it Jesus had said to love everyone. And that meant even your little brother. She wasn't quite sure that she did.

**W**HERE WAS THAT chapter on love? Her mother's new revision of the New Testament lay on the table. I Corinthians 13—"Love is patient and kind; love is not jealous . . ." Jealous! She didn't know the Bible said anything about jealousy! She might be just a bit jealous of Marge, maybe—But go on—"Not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful." Oh, my goodness! She couldn't read any more. Who'd ever have thought the Bible talked like that? She was rude, irritable, resentful, insistent on her own way—she knew she was.

Suddenly her knees felt a little weak. Going to church and praying wasn't all it took. Rocky was right. She had been forgetting that Jesus wanted her to live an unselfish life.

The way she had treated Marge! And now she was in the hospital and probably worried about the assignment. Oh, why were things like this? Well, she'd try to get Joe again.

N-O-R 6630. . . . "Hello, Joe? This is Virginia Rogers. Have you heard about Marge's accident? She's in the hospital and won't be able to cover the governor.

Didn't want to leave you in the lurch! . . . Oh—you mean you'll cover it yourself. Oh—I see. Well, goodbye."

So he thought he should cover it

himself! Fine thanks she got for being noble! The same old story—she never got any breaks. Some people just—

Then she stopped and half smiled. How would Jesus have liked that last remark? This was going to be tough—not being jealous. But maybe if she kept reading the Bible, she'd find some more good helps. It would be rather a thrill, really, to find things like that.

She wondered if the rest of the church gang knew about how—well, how sort of *relaxing* it was to know that Jesus would help you, and that the Bible was there to help, too. She'd have to tell them what she'd discovered. They were a good gang! Funny, come to think of it, how friendly the world looked all of a sudden. The church gang . . . her locker mate . . . Marge. . . .

The hall clock said 6:50. Prayer meeting didn't start until eight. Why couldn't she—yes, she could. There was an hour.

Where was Rocky, anyhow? "Hey, Rocky—I'm leaving for the hospital. Keep the burglars out, will you? And—listen here. Thanks a lot for telling me off, you—you pesky little brother!"

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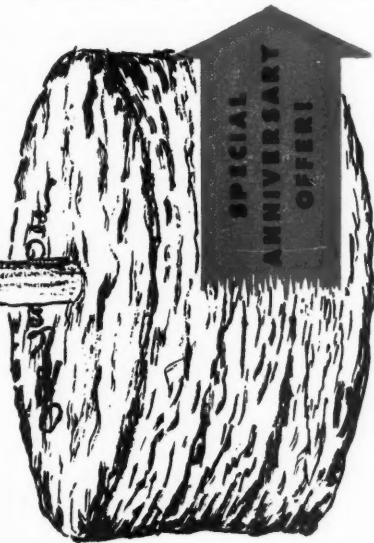


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